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*Some account of the Life of the late Rev. DR. KERR, Senior
Chaplain of the Presidency of Madras.*

RICHARD HALL KERR was the elder of the two sons of the Rev. Lewis Kerr, and was born in Dublin, on the 3d of February, 1769. It would appear that several of his ancestors had been brought up to the sacred profession of a clergyman. Dr. Kerr's grandfather, at an early period of his life, held a curacy in the bishopric of Clogher, and married the eldest sister of his diocesan, Bishop Sterne; whose extensive and munificent charities have justly entitled him to be enrolled among the principal benefactors of his country. Dr. Kerr's father, who recently died at an advanced age, had, while young, the misfortune to sustain a severe injury of the leg; and it became necessary that he should, in consequence of it, suffer amputation, as the only means of preserving his life. He married the daughter of Col. Lynden, a gentleman who had resided many years at Gibraltar, and who was unfortunately drowned in returning thence to England. Though he entered holy orders, he never held any preferment in the Church. With less worldly prudence than is consistent with a due regard to his own interest and the welfare of his family, he was invariably respected for his upright and independent conduct; for the unaffected simplicity of his manners, and for his actively benevolent disposition. In the course of a long and eventful life, he presided over several respectable seminaries of education in Dublin and its vicinity; but his exertions were constantly more beneficial to others than to himself. His reputation, however, as a teacher, was always eminent; for, with a profound knowledge of the mathematics, he blended a refined taste for the beauties of Grecian and Roman literature.

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The subject of this sketch was educated under the tuition of his father, until he attained the age of fourteen years. He was then admitted a pensioner of Trinity College, Dublin; and on the 27th February, 1788, he took his degree of Bachelor of Arts in that university.

About this period, his father became involved in pecuniary embarrassments, and the family was in consequence plunged into deep distress. Mr. Kerr, deeply affected with this reverse of fortune, and desirous to relieve his father from expenses which he was no longer able to support, quitted college and formed the design of settling in America in the medical profession. With this view, he engaged in a course of study and professional attendance at the hospitals of Dublin and London; but the exigencies of his situation did not admit of his devoting to these studies sufficient time for maturing the attainments which he felt to be necessary, in order to a conscientious discharge of the duties he had proposed to undertake. He accordingly relinquished this design in favour of another pursuit, and embarked for Virginia, on Good Friday, 1788: but he had scarcely arrived there before he was attacked with an obstinate intermittent fever, the long continuance of which impaired his constitution; and it was to the effects of this disorder that he was wont principally to ascribe the ill health to which he was ever afterwards subject. To this visitation of Providence, he was also wont with fervour to attribute the mental revolution which disposed him to undertake the sacred duties of a profession, to which his whole life was thenceforth exclusively devoted. It was in consequence of these deep and serious impressions that he returned to England, early in 1789, and thence passing over to Dublin, resumed his studies in the university. On the 21st October, of the same year, he was ordained Deacon, by Dr. Crigan, Bishop of Sodor and Man; and on the first November, that prelate appointed Mr. Kerr his domestic chaplain. This venerable dignitary of the Church, who is still living, was the friend of Mr. Kerr's father. His lordship honoured the son also with his friendship, and on various occasions gave

him unequivocal proofs of warm and unalterable attachment.*

The most scrupulous view of his new duties could not, however, render him insensible to the distresses of a father; and if Providence should not enable him to alleviate, he was determined at least not to add to his embarrassments. Our Indian settlements appeared to be a field well suited to the combined duties which pressed upon his mind; and having obtained letters of recommendation to gentlemen of respectability at Bombay, he accordingly embarked for that settlement, and arrived there on the 5th June, 1790. Neither the hopes of filial piety, nor the objects of a vocation to which he felt the most serious impulse, were much promoted by the first results of this voyage.

Soon after he arrived in India, he was appointed to superintend the Portuguese College at Mankeim, in the island of Bombay; a situation which, though by no means congenial to his wishes, he held during the space of nearly two years. After that period was elapsed, despairing of obtaining an appointment which would enable him to accomplish these objects, he determined to return to Europe; among other purposes, for that of obtaining priestly ordination, to which, when he embarked for India, he had not attained the requisite age to be admitted.

It being understood that the *Perseverance* frigate was shortly to be ordered for England, Mr. Kerr solicited the appointment of chaplain to that vessel, chiefly with the view of being enabled to return home without expense. But another of our Indian settlements was destined to be the scene of his future

* In an account of the Isle of Man, published in the *Monthly Magazine* for September, 1802, this accomplished and venerable prelate is thus spoken of:

“The bishop is near sixty; in his countenance, benevolence and penetration are strongly marked; at times the latter is peculiarly severe, and at such moments it is difficult to bear steadily the scrutiny of his eye. He has great dignity in his deportment, especially when he addresses a stranger; his manners are the most finished, his conversation is replete with fashionable anecdote, and his style of expression is uncommonly fluent and elegant. His family are amiable and highly accomplished; as may be supposed, when it is known that his lordship himself undertook the principal care of their education.”

labours; and the *Perseverance*, having sailed from Bombay in 1792, proceeded contrary to his expectations, first to Madras, and arrived there on the 3d of June.

At this settlement, he was attacked by a severe fever; in which he long lingered, friendless and forlorn, at St. Thomas's Mount, near Madras, and the ship sailed to England without him. On his recovery, however, he was enabled, by the kind aid of the Hon. Basil Cochrane, whose official connexion with the navy introduced him to his acquaintance, to establish a seminary on a respectable and extensive scale in the Black Town of Madras. To this object he exclusively directed his attention; and he had the satisfaction, in a very short time, of succeeding in it beyond his expectations.

Hitherto we have seen Mr. Kerr struggling against adverse fortune with laudable perseverance. But his industry, his good sense, and his exemplary demeanour, could not fail to attract notice, and attach to his interest friends, respectable from their worth, talents and official employments. Occasionally solicited by the resident clergymen, he officiated in the Church of Madras; and Sir Charles Oakley, at that time the Governor, was so gratified with his discourses, and held his character in such high estimation, that, unsolicited by Mr. Kerr, he resolved to appoint him one of the East-India Company's chaplains. This appointment accordingly took place on the 10th of April, 1793. He now discontinued his school, and shortly after proceeded to join the 4th battalion of European infantry at Ellore, at that time the principal station in the northern territories subject to the government of Madras.

Arrived at Ellore, he evinced his zeal in his sacred profession by a sedulous attention to its duties. He was the first clergyman who had been stationed in that part of the Company's dominions; and, as might be expected in a society which had long been deprived of a spiritual instructor, he found that the observances of the Sabbath were entirely disregarded, and in general, all the established rites of religion. To overcome this prevailing indifference to divine insti-

tutions, and to excite and keep alive in his congregation that devout and reverential feeling which constitutes one of the chief benefits resulting from religious ordinances, he conceived no measure would be so effectual as that of erecting a building exclusively for the performance of divine worship. Having communicated his sentiments on this subject to the principal officers of the district, he was encouraged, in 1794, to address the public, and solicit contributions towards erecting a Church at Ellore. His exertions to promote the subscription were unremitted; and for this purpose he undertook a journey through the Northern Circars, performing divine service at every station. A considerable sum was thus obtained through his individual exertions, which, with the addition of 1000 pagodas* contributed by the government, was deemed adequate to defray the expense of building; the erection of which, together with a free school adjoining, were begun about that period.

On the 16th August, 1794, Mr. Kerr was married, at Madras, to Miss Eliza Falconer; a lady, who with an excellent understanding and a cultivated mind, blended every feminine virtue. With such a companion he had the prospect of every happiness which the matrimonial state can confer, and never was there a union crowned with more perfect harmony.

In the endearing society of his amiable consort, in providing materials for his church, and in the performance of his ministerial functions, his time was for a while delightfully occupied. In January, 1795, he received the distressing intelligence that the Court of Directors had thought proper to annul his appointment as a chaplain in their service; a resolution not adopted from any personal objection to Mr. Kerr, but because the appointment had been conferred upon him in India, and not, as is usual on such occasions, by the Directors in England. To his merits, Lord Hobart, then Governor of Madras, was not a stranger; and his lordship was pleased in this instance to suspend the execution of the order, and await the result of

* A Pagoda is two dollars.

a further reference in Mr. Ker's favour to the authorities at home.

In February he received instructions from government to desist from his preparations for the church, it having been determined to remove the troops from Ellore to Masulipatam. Mr. Kerr had reason to regret this arrangement; for in the expectation that Ellore would continue to be a principal military station, he had expended a considerable sum in building a suitable house for the accommodation of his family. Mrs. Kerr's health had sustained a severe shock about this period; and his anxiety for her recovery, his apprehensions respecting the confirmation of his appointment, the welfare of all most dear to him being deeply involved in the decision, together with the loss attendant on the removal of the garrison, owing to the great depreciation in the value of property in consequence of that event, were so many circumstances conspiring to render his present situation peculiarly distressing. But

“ Fortunaque perdat

Opposita virtute, minas.”

And besides the consolations he derived from religion and the applauding testimony of his own mind, he received, at this period of adversity, seasonable relief of another kind.

A friend, who appears to have been well acquainted with his embarrassments, sympathising in his distress, and solicitous to relieve it, forwarded to him by the post a letter, of which the following is a copy, containing a bank note of 500 pagodas (200*l.*)

“ 5th March, 1795.

“ A friend to virtue in distress takes this method of contributing to its relief. It will be sufficient satisfaction to him to know, by a line in the Courier, that A. B. has received the favour of a *Christian*.”

Such an instance of genuine benevolence commands our admiration. In the highest degree delicate and generous, it

was the act of one, "who," to use the words of Mr. Kerr, "confers the greatest obligations without exacting the blush of the receiver; who lets not his left hand know what his right hand doeth; who, actuated by the pure motive of benevolence, seeks from his own heart his own reward."*

It is unnecessary to say, that the obligation was gratefully acknowledged by Mr. Kerr, in the *Courier*. His solicitude to discover his benefactor, may be easily imagined; but he could never, with apparent probability, attach to any individual the performance of this truly generous act.

Notwithstanding his straitened circumstances, it would seem that at this time Mr. Kerr afforded some pecuniary aid to his father. At a subsequent period, when his resources were more ample, he allowed his father an annuity sufficient to render his declining age comfortable and happy.

The Reverend Dr. Bell, Superintendant of the Military Male Orphan Asylum, at Egmore, near Madras,† under whose direction the charity was founded, and who had the merit of introducing into the institution a system of education, the advantages of which have since become known and acknowledged throughout England,‡ having intimated that it was his intention to return to Europe, the Directors of the Asylum selected Mr. Kerr as the fittest person to succeed Dr. Bell in his important charge. He accordingly undertook the superintendence of the Asylum, on the resignation of Dr. Bell, in August, 1796; and about the same time he received the gratifying intelligence that the Court of Directors had confirmed his appointment as a chaplain on the establishment.

* Dr. Kerr has noticed this interesting circumstance in his Religious Tracts and Sermons. See Vol. IV. Sermon VI.

† The Military Male Orphan Asylum is an institution for the support and education of the children, legitimate or otherwise, of European soldiers, both in the service of his Majesty and of the East-India Company, employed under the presidency of Madras. By far the greater number of the boys admitted are born of native mothers. The institution was founded in the year 1789. An Asylum for female children was founded at Madras some years before, under the auspices of Lady Campbell.

‡ See Dr. Bell's publication, entitled "An Experiment in Education made at the Male Asylum at Egmore, near Madras."

In September following, he was appointed junior chaplain of Fort St. George, a vacancy having occurred at the presidency by the retirement of the Rev. B. Millingchamp.

He was now placed in situations the emoluments of which relieved him from the pecuniary difficulties under which he had long laboured; and the Asylum afforded a sphere for the exertion of his talents and the exercise of his benevolence more extensive than any he had hitherto enjoyed. At the period of his appointment to the superintendancy of that charity, it was on a narrow scale compared with the present extended establishment; the inadequacy of its funds necessarily excluded many destitute objects from partaking of its benefits; and as the appeals to the public for assistance had been frequent, the contributions diminished, and were no longer commensurate with the increasing wants of the institution.

"Under these circumstances," to quote the words of Mr. Kerr, "I felt that there was no object of greater importance to my charge, than the establishment of some certain plan by which the orphans themselves might be made to bear a part of their own expense, and benefit both themselves and the public by their own labours.

"After various attempts to ascertain the best means for so desirable a purpose, I found that none could be so lucrative, none so extensively beneficial to the public, as the establishment of a printing press at the Asylum.

"Finding, however, that I could not easily convince others of the practicability of such a plan, I was obliged to make the experiment at my own cost; and having purchased a press and types, and employed a few of the orphans in working them, I had the pleasure of soon giving a solid proof of the excellence of the scheme; and having presented a large sum of money to the school from the work, the directors of the institution resolved to give their sanction and support to the undertaking."*

* Letter to the Court of Directors, January 19, 1803.

The merit of introducing the art of printing at the Asylum, is exclusively due to the active and persevering efforts of Mr. Kerr. Totally unacquainted with the practice of the art, and unable to procure any person duly qualified to instruct his young pupils, he had, at the commencement of the undertaking, to contend against obstacles which appeared almost insurmountable. He not only derived no assistance from others, but he had to encounter opposition instigated by those who, in the success of Mr. Kerr's plan, contemplated the diminution of their own emoluments. These difficulties, sufficient to have appalled an ordinary mind, so far from discouraging, served rather to stimulate him to more strenuous exertion. The success of his experiment having at length induced the Directors to patronise the press for the benefit of the Asylum, it yielded progressively increasing revenues to the institution, so as to permit the number of children being augmented to 300, beyond which it has been deemed inexpedient to extend the establishment. In the year 1799, the government having resolved to establish a printing-office at Madras, Mr. Kerr was interrogated as to the ability of the press at Egmore to perform the printing of the government. The result of this communication was a permanent arrangement, by which the government press was established at the Asylum, and whence have flowed effects reciprocally advantageous to the community, to the Asylum, and to the East-India Company.

In this arrangement was involved the publication of a weekly government newspaper, in which all the advertisements and public notifications of the government were in future to be printed. The profits arising from this paper, in conjunction with those produced by the sale of various books, &c. the printing of which is undertaken for the benefit of the charity, have constituted the chief resource of the institution on its present extended scale. Besides the execution of all the English printed work required by the government, at no other expense than that of paper, printing is gratuitously performed to a great extent in the several native languages ;

in the Persian, Telinga and Malabar characters; and the saving in printing charges which has been produced to government through the exertions of Mr. Kerr, may be estimated at upwards of 10,000 pagodas (£1000*l.*) annually.*

Nor did the extensive benefits resulting to the Asylum from the press, constitute the sole claim which he possessed, to the gratitude of that institution. His merit was scarcely less conspicuously evinced in the diligent and able manner in which the education of the children and the general concerns of the charity were conducted under his fostering protection. The improved regulations he established, the attention he invariably showed to the health and comfort of the boys, and the mechanical arts in which he taught them to be instructed, at once to render them more useful members of society, and to afford them more ample means of afterwards maintaining themselves, are circumstances which ought to be mentioned with merited encomium.

In noticing the progress and final success of the press established by Mr. Kerr, a period has been anticipated which it becomes proper to retrace, in order to view him as engaged in objects more immediately appertaining to his clerical character. A variety of unexpected occurrences having intervened to obstruct the building of a church, first at Ellore, and afterwards at Masulipatam, the whole of the private contributions raised for the purpose had been returned to the subscribers. But soon after his removal to Madras, in 1796, Mr. Kerr suggested that a chapel should be erected in the Black Town, for the convenience of the Protestant inhabit-

* This calculation is made with reference to the expenses of government printing at a period antecedent to the establishment of the experimental press, at the Male Asylum, by Mr. Kerr. By a minute of Lord Clyve's (his lordship being then Governor of Madras) it appears that by means of the Asylum press, before it obtained the patronage of government, the Committee of Reform were enabled to check the expenses of printing at the other offices, and reduced them, as expressed in the report of the committee, to one half. The actual saving to government without attention to this circumstance, of course, will not much exceed half the sum stated in the foregoing paragraph.

Letter from Mr. Kerr to the Court of Directors, dated January 19, 1803, and Appendix. Also Minutes of the Male Asylum, September 20, 1806.

ants of that extensive settlement. The proposal being seconded by the wishes of many respectable persons, he undertook to address the government on the subject; and solicited that the donation of one thousand pagodas, formerly granted on the part of the East-India Company towards building a Church at Ellore, might be allowed to form the basis of a fund for carrying into execution at Madras a similar design; and to obviate any objection that might be made to the proposal, as involving a permanent additional charge to the government, he pledged himself to perform gratuitously the duties of the chapel, in addition to his ministerial functions in the Church of Madras.

His individual exertions to obtain contributions for the chapel, were as ardent and unremitted as those he had formerly evinced at Ellore; and the building was undertaken as soon as a sufficient sum was procured. The worthy biographer of Mr. George Herbert tells us, that when that eminently pious divine was engaged in building the Church of Leighton Bromeswold, in Huntingdonshire, he became impatient and restless until the work was finished: so also was Mr. Kerr unceasingly anxious for the completion of his chapel. At length, towards the end of the year 1799, the building was finished; divine service being performed in it on the first Sunday in the year 1800; and Mr. Kerr, except when prevented by sickness or absence, continued regularly to officiate at the chapel every Sunday evening until his death.

It is impossible to contemplate Mr. Kerr, while discharging with punctuality the duties of his ministry as a chaplain at Madras, and superintending the various details of an extensive charity, at the same time undertaking, without any view to private advantage, the establishment of a printing-office, and after surmounting numerous difficulties, at length rendering it eminently conducive to the benefit of the Asylum and of the East-India Company; suggesting at the same time other extensive plans for the public good; collecting contributions for the chapel, and finally, performing the supererogatory duty of its minister; without admiring the vigour of his

mind which conceived—the disinterestedness, benevolence and piety which prompted him to undertake—and the perseverance and judgment which sustained, and ultimately enabled him to accomplish these various and important objects.

In September, 1801, on the departure for England of the senior chaplain, the Rev. Archdeacon Richard Leslie, Mr. Kerr succeeded to his situation during his absence.

It has been already mentioned, that in the year 1792, Mr. Kerr had it in contemplation to proceed to England to receive the order of priesthood, but that in consequence of his detention and subsequent avocations at Madras, he had been induced to abandon that intention. The distance of the scene, and the difficulty of obtaining priestly ordination by the imposition of hands in conformity to the rites of the Established Church, had induced some of his predecessors to perform the duties of priesthood under an authority which could not perhaps be sustained as strictly regular: and Mr. Kerr, influenced by similar motives, and by a conscientious desire to fulfil the purposes of his ministry, had followed an example which appeared to be of sufficient authority, as being recorded on the archives of the Church in which he officiated. The consequence of this measure, however, produced, in the year 1802, a severe persecution, over the particulars of which I am desirous of drawing a veil; and the circumstance is only noticed here, for the purpose of mentioning that in order to counteract the designs formed against him, he determined to proceed to England, to receive priest's orders by the imposition of hands; and in this manner to obviate the objections, which under the powers he then possessed, were alleged to attach to his performance of certain offices of the Church.

He accordingly embarked for England on the 8th September, 1802. The low state of his finances permitted not his family to accompany him. Antecedently to his departure, he received from the government, from the Directors of the Asylum, and from some of the most respectable inhabitants of Madras, testimonials expressive of the high sense entertained of his public services, and of his exemplary private

demeanour. Nor were these attestations unnecessary. On his arrival in England, he found that his character had been represented in a manner as remote from truth as it was injurious to his reputation. Fortunately, he was not destitute of the means of effacing these unfavourable impressions, and of conciliating the good opinion of the Court of Directors, and of his ecclesiastical superiors. By letters dimissory from the Bishop of London, he was ordained priest by his friend and patron the Bishop of Sodor and Man, on the 27th February, 1803; and being entitled, from his standing in his college, to the degree of D. D. that honour was conferred upon him about the same time, by the University of Dublin.

On the 1st December, 1803, Dr. Kerr arrived at Madras, where he was cordially welcomed by his friends; who, in his amended appearance, saw with satisfaction the beneficial influence this visit to his native country had produced on his health.

Previously to his embarkation to return to India he was specially commissioned, by his Grace the Archbishop of Canterbury, to celebrate the solemn service for the consecration of the Chapel in the Black Town. This ceremony was performed, agreeably to the instructions he had received, on the 5th February, 1804, in the presence of a numerous and respectable congregation.

The Rev. Mr. Leslie, who had returned to India and resumed his situation of senior chaplain, died on the 28th June, 1804, to the great regret of all to whom he was known. Dr. Kerr did justice to the memory of this amiable, meek and exemplary divine, in an impressive discourse which he delivered on the occasion.*

On the death of Mr. Leslie, Dr. Kerr again became the senior chaplain of Madras. His active mind, constantly directed to objects of public benefit, suggested about this period, as a modification of a plan for the relief of widows and

* At the suggestion of Dr. Kerr, a small but beautiful marble monument has been erected in the Church of Madras, at the expense of the vestry, to the memory of his departed colleague.

children in distress, formerly adopted at his recommendation, that a poor and work-house should be established ; with a view as well to free Madras from vagrants, with whom it abounded, as to afford more effectual help to such as really needed and merited assistance, without holding forth to those of an opposite description any incentives to idleness, profligacy or crime. The plan met with general approbation ; but the attention of the settlement, soon after the time it was proposed, being occupied in the consideration of other subjects, it was not then carried into execution. At a subsequent period, he had the gratification to see the plan revived ; and the settlement now experiences the benefit of an establishment, the leading principles of which are analogous to those proposed by Dr. Kerr.

On the occasion of the death of the Marquis Cornwallis, governor-general of Bengal, an event not less deeply deplored by the natives of India than by the British nation, Dr. Kerr was requested to preach a funeral sermon. This discourse, in which the distinguished character of that illustrious nobleman in public and private life, as a statesman and as a general, is faithfully portrayed, was printed by order of the Government.

In May, 1805, Dr. Kerr began to publish, in weekly numbers, a collection of Religious Tracts and Sermons. In undertaking this publication, the principal objects he had in view were, to diffuse religious instruction among Europeans resident in India, and others professing Christianity ; to dispel erroneous opinions respecting the Christian dispensation, and the doctrines of the gospel ; and to inculcate and enforce those principles on which alone the virtue and happiness of mankind can be uniformly and steadily maintained. In this manner too, he hoped more perfectly to accomplish an object, the anticipation of which had sustained and animated him in his anxious labours in the art of printing at the Asylum, which was that of rendering the press instrumental, in the diffusion of moral and religious truth. The profits arising from the publication were appropriable to charitable purpo-

ses : and the Government encouraged the undertaking by permitting the weekly numbers to be transmitted to the subordinate stations exempt from postage.

Selected with judgment, the Religious Tracts and Sermons were well calculated to promote the benevolent purposes of Dr. Kerr. The collection contains some of the best treatises in the English language, on the evidences, doctrines, and duties of Christianity ; and comprehends extracts from the writings of our ablest and most admired divines, together with sermons, many of which are selected from those of Bishop Porteus. Several of the sermons, also, are original compositions. It is true, some excellent popular tracts will not be found in this collection ; but as most of them were already either well known through the exertions of the Society for promoting Christian Knowledge, or every where procurable, they were designedly omitted by Dr. Kerr. Undoubtedly, had his life been prolonged, he would have rendered the collection much more complete ; but the hand of death was already upon him, when the last number of the fifth volume issued from the press.

Possessing the esteem and confidence of successive governors of Madras, his sentiments on subjects connected with the clerical profession were always received with attention. About this time, (1805,) his zeal in the cause of religion was judiciously exerted, in suggesting, for the consideration of Government, and the Court of Directors, the necessity of augmenting the number of chaplains on the establishment, and of strict regard to purity of mind and conduct in those who might be sent to India, in order to secure those beneficial consequences to the community, which must ever result from the exertions and example of a discreet, conscientious, and pious pastor. He recommended that churches should be erected, at the expense of the Government, at the principal military stations ; he proposed regulations for the guidance and conduct of the chaplains ; and suggested several other changes, all tending to uphold the respectability of the profession, and secure the regular and correct discharge of re-

ligious ordinances. These various suggestions have since generally been approved and adopted, under the orders of the court of Directors.

His health had been so much benefited by the congenial climate of Europe in 1802, as to afford a ground of hope that his constitution would be able to sustain the influence of a tropical sun, until the completion of the period of service requisite to entitle him to retire with a competent pension to his native country. But on his return to India, it was not long ere the unfavourable effects of the climate on his health were again apparent. Having repeatedly experienced the utmost benefit from change of air and abstraction from public business, he was led, soon after his return from England, to build a neat and convenient cottage, in an open situation, distant about six miles from Madras. To this delightful retirement he was wont to repair, when his avocations were not of such a nature as to require his presence at Egmore; and here, removed from the noise and bustle of the world, he passed in the bosom of his family, and occasionally with a few chosen friends, some of the pleasantest and happiest hours of his life. Eminently fitted as he was by nature for active and public employment, he was even better qualified to adorn a private station; and when we view him "in the domestic sphere of life—in that little but trying sphere, where we act wholly from ourselves, and assume no character but that which is our own," never did any one appear more exempt from the influence of those turbulent passions which agitate the minds of men; never any one more liberal and beneficent, more truly amiable and happy, than Dr. Kerr. For some time, his favourite retreat yielded him all the benefit he had expected. But during the hot months in the year 1805, his indisposition became serious; and it was judged proper that he should try the effect of the cool climate of Mysore. Scarcely had he ascended the hills which divide this country from the Carnatic before a perceptible amendment took place, and so rapid was his recovery, that in the course of a few days he was restored to perfect health. During the hot season of

The following year, his health suffered in a like manner as in the year preceding, which led him to resort to the same means of relief; and though not so immediately as on the former occasion, yet ultimately with the same happy result. While in Mysore, he was the guest of his friend Major, now Colonel, Wilks, who then filled the situation of political Resident at the Court of Mysore—whose elegant and interesting work* will secure to him in this country the same consideration and respect which his talents and character have long since deservedly obtained for him among his countrymen in India.

(To be concluded in the next number.)

[To the following most excellent Tract, we cannot avoid particularly inviting the attention of our readers, to a great proportion of whom, we have reason to suppose, it must be new, though published many years ago.]

An EXHORTATION to the religious observance of GOOD-FRIDAY, by the venerable and eminently pious BEILBY PORTEUS, late BISHOP of LONDON.

THE regard which used anciently to be paid to Good-Friday, and which was for some years unhappily much relaxed, has been lately revived with great seriousness and devotion, both in the metropolis, and several other parts of the kingdom. In order, therefore, to encourage this good disposition, and to preserve, if possible, so laudable a practice from sinking again into disuse, I shall endeavour to explain the reason, and the effect of our Redeemer's sufferings on the cross; from whence the propriety of observing the day intended to commemorate them, will very clearly appear.

We all know and feel that we are weak, corrupt and sinful creatures. We find in ourselves such a natural and innate propensity to what is wrong, and such a backwardness and indisposition, in many instances, to do what is right, that we cannot but conclude, (what Scripture assures us is true,) that

* Historical Sketches of the South of India, by Lieut. Col. Mark Wilks.

the human frame has undergone some great shock, and contracted some very fatal disorder, since it first came out of the hands of its wise and benevolent Author. We perceive ourselves incapable of pleasing a God of infinite purity and holiness, without some further help than nature can give us, and without greater indulgences than we have any title to expect. Every thinking man must be sensible, that after all his endeavours, and the very utmost he can do, he is not only unprofitable, but too often an ungrateful and disobedient servant. His passions frequently hurry him into the most heinous crimes, and these sometimes grow into habits, which he finds it extremely difficult to subdue. Or if by some uncommon effort he does rescue himself from this slavery, yet how shall he wash away the stain that sin has left in his soul? How shall he appease the anger and regain the favour of his Maker? "By repenting," you will perhaps say, "and amending his life." This is undoubtedly the best thing he can do, and what every sinner is bound to do. But there is no reason to believe, that repentance and reformation alone will be sufficient to avert the punishment due to past transgressions. Repenting is only being sorry for what has been done amiss. But that does not *undo* it; it does not put us in the same state as if we had never done it. Reformation of life is doing right for the future; but that can no more make amends for having acted wrong before, than forbearing to contract new debts can pay off the old. It is indeed probable, that repentance and amendment will be accepted favourably by our Maker; but the sinner has no good ground, either from reason or experience, to think that they will be sufficient to obtain pardon, much less reward, without something else to assist and act in conjunction with them. He sees every day, that the bitterest sorrow, and the sincerest reformation, will not restore the credit, the fortune, the health, the strength, that his vices have destroyed; and why then should he suppose, that they will save him from punishment in the next world, when they cannot do it even in this? The natural apprehensions of mankind are repugnant to such an idea. The heathens themselves

never imagined that repentance and reformation were an adequate atonement for sin. They made use of animal sacrifices to appease their offended gods; an expedient of so singular, so unpleasant, and so expensive a nature; that they would never have had recourse to it, had they not thought such an expiation absolutely necessary; had they not been persuaded, that after all they could do themselves, something must be done or suffered by some other being, before they could be restored to the condition they were in before they forfeited their innocence. What reason, then, can we have to think otherwise? The goodness of God does indeed give us ground to hope, that he will some way or other show mercy to his wretched creatures; but his justice and his holiness give equal cause to think that he will assert his authority, and support his laws, by the punishment of those who transgress them. How then shall we reconcile these two seemingly inconsistent expectations? What mode of treatment can we suppose it possible for the Almighty to adopt towards the human race, which shall at once manifest his abhorrence of sin, and his tenderness for the sinner; shall release offenders from that heavy punishment which their disobedience merits, without exposing his authority to contempt, or giving others encouragement to hope that they may insult his laws with impunity? Nothing less than infinite wisdom could strike out an expedient like this; and infinite wisdom did accordingly devise the following gracious method of giving salvation to mankind. At the properest time for such an interposition, God thought fit to send his own Son into the world, who took our nature upon him; and after teaching a most pure and holy religion, of which his own life was a perfect example, he voluntarily submitted to a cruel and ignominious death upon the cross; which our Maker was pleased to consider as an atonement and satisfaction made to his justice for the sins of all mankind, and to accept it in lieu of that punishment which they had justly incurred at his hands. Thus did *Mercy and Justice meet together, Righteousness and Peace did kiss each other.**

* Psalm lxxxv. 10.

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For the sake of that spotless sacrifice offered up for us by Christ our High-Priest, (to which the union of his divine nature with the human, gave unspeakable value,) God has promised to bestow on all who, in proportion to their means of knowledge, believe in his Son, and repenting of their past faults, endeavour faithfully to obey him, pardon, grace and everlasting life.

This is that most important doctrine of ATONEMENT, which is the basis of all our hopes, the chief corner-stone of the whole Christian system, the great leading principle which runs through all the sacred writings, and animates and ennobles every part of the Liturgy.* If you ask what authority there is for ascribing so much efficacy to the death of Christ? I answer, the very highest—the plain, express, and positive declarations of Holy Writ, such as it is impossible, without violating all the common rules of interpretation, to wrest to any other meaning. *Search the Scriptures yourselves, I beseech you, and see whether these things are not so. See*

* Especially the *Communion Office*, which is entirely founded on this doctrine as here explained; and the following prayer more particularly expresses in so fine a strain of true Christian piety, that I could not forbear transcribing and recommending it to the reader's notice, as comprehending in a short compass, the sense both of Scripture and our Church on this great article of our faith.

“We most humbly beseech thee, O merciful Father, to hear us: and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*”

[*Prayer of Consecration.*

whether they do not tell you that *Christ was wounded for our transgressions and bruised for our iniquities*; that the chastisements of our peace were upon him, and that by his stripes we are healed.* That the Lord laid on him the iniquities of us all.† That for our transgressions he was stricken,‡ and his soul made an offering for sin.§ This is the language of the Prophets many hundred years before our Saviour came into the world; which shows that his death was neither incidental, nor merely the natural consequence of his boldness in reproving the reigning vices of the age, but was predeter- mined long before, and was intended for a propitiatory sacri- fice, a vicarious punishment for the sins of all mankind. In perfect consonance with this idea, the sacred writers of the New Testament tell us, that the Son of Man came to give his life a ransom for many.¶ That he is the Lamb of God, which taketh away the sin of the world.** That God hath sent him forth to be a propitiation through faith in his blood.†† Christ hath loved us, says St. Paul, and hath given himself for us, an offering and a sacrifice to God.‡‡ Now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.§§ He was once offered to bear the sins of many.¶¶ He hath once suffered for sins, the just for the unjust, that he might bring us to God.*** He gave himself a ransom for all,††† that he might redeem us from all iniquity.††† And the whole New Testament declares that we are redeemed by him, purchased and bought with his blood.¶¶¶

These, my brethren, are the words of Scripture; and if words have any meaning at all, these can mean nothing else, than that Christ came into the world *on purpose* to suffer death upon the cross for our redemption; and that He made there a “full, perfect and sufficient sacrifice, oblation and satis- faction for the sins of the whole world.”* This I am sure is the

* Isaiah liii. 5. † Isaiah liii. 6. ‡ Isaiah liii. 8. § Isaiah liii. 10. ¶ Matt. xx. 28
** John i. 29. †† Rom. iii. 25. ‡‡ Eph. v. 2. §§ Heb. ix. 28. ¶¶ Heb. ix. 28.
*** 1 Pet. iii. 18. ††† 1 Tim. ii. 6. ‡‡‡ Titus ii. 14. ¶¶¶ Acts xx. 28. 1 Cor. iv.
20. 1 Pet. i. 18. 19. 2 Pet. ii. 1. Rev. v. 9.

* Prayer of Consecration in the Communion office.

sense in which every plain man must understand the passages above quoted: and if this sense can by any ingenious device of criticism be done away, and a totally different one slipped into its place, it would, I apprehend, be no difficult matter by the same dexterity of interpretation, to explain away the truth of every doctrine, and the obligation of every precept that is to be found in the Gospel.

If such then are the benefits we derive from the death of our blessed Lord; if in his blood our guilt is washed away; if through his merits, not our own, (on the conditions of repentance, faith and amendment.) we obtain the remission of our sins and the inheritance of everlasting life; consider, I beseech you, what kind of return such invaluable mercies demand; consider whether that very day, on which these mercies were conveyed to you, ought in reason, in justice, in gratitude, in common decency, to be treated with neglect. *I speak as to wise men, judge ye what I say,** and determine for yourselves. *Greater love, you must allow, hath no man than this, that a man lay down his life for his friends.†* Suppose then for a moment, that some friend of your own had actually done this for you: that, when your life was forfeited by some crime against the state, he had voluntarily substituted himself in your place, and suffered the punishment incurred by your offence: what would be your feelings? what would be your behaviour on the occasion? Would you suffer the annual return of that day on which your friend died for you, to pass by unheeded, undistinguished, unhallowed by a single tear or sigh, by a single reflection on that most transcendent act of kindness, to which you owed your very existence? There is not a man amongst you that would not think himself injured and insulted by such a suspicion. Yet this supposed act of kindness (great as it undoubtedly is) falls far below what you have actually experienced from the love of your Redeemer. It was not when you were his *friends*, but when you were his *enemies*,‡ that he sacrificed his life for you. *For God commendeth his love towards us, in that while we were*

* 1 Cor. x. 15. † John xv. 13. ‡ Rom. v. 10.

*sinner*s, *Christ died for us*.^{*} We believe, or profess to believe, that it is true ; and yet, what is our behaviour in consequence of it ? Why, on the anniversary of the day when it is supposed to have taken place, too many of us, alas ! are as easy and unconcerned, as much devoted to business or to pleasure, as if nothing in the world had happened with which we had the least concern ! Is this right ; is this fitting ; is it Christian-like ; is it decent ; is it creditable ? Does it show that veneration, love and gratitude, which malefactors reprieved from death are wont to testify towards their benefactor and deliverer ?

“How then,” you will perhaps say, “would you have us observe this day ?” In the manner, certainly, prescribed by the Church, and in which it used anciently to be observed ; with as much seriousness, solemnity and devotion ; with as absolute a cessation of all worldly business and pleasure, as usually takes place on Sunday. In this manner you celebrate Christmas-day, and why then not Good-Friday ? On the former of these your Redeemer was born, on the latter He was put to death ; and is his Crucifixion, do you think, of less consequence than his Nativity ? Is it not, on the contrary, to the former of these events, that the latter owes the greater part of its value ? That he *who thought it not robbery to be equal with God*,[†] *who was the very brightness of his Glory, and the express image of his Person*,[‡] should voluntarily divest himself of this splendour, and take upon him not only the nature of man, but the form of a servant, was, it must be owned, a most surprising instance of condescension and kindness ; but that he should moreover, for our sakes, submit to the cruelest injuries and indignities, to the most ignominious and execrating death ; that he should consent to *bear our griefs and carry our sorrows*,[§] is surely a stronger and more extraordinary proof of his love and affection for mankind, and therefore certainly demands at least an equal degree of veneration and thankfulness.

^{*} Rom. v. 8. [†] Phil. ii. 6. [‡] Heb. i. 3. [§] Isaiah iii. 4.

There is indeed one difference between the two days in question, which may in some measure possibly account for the different regard which has been shown to them. The Nativity of our Lord is a festival, the Crucifixion is a fast; and we find ourselves perhaps much better disposed to rejoice than to weep; to indulge our appetites, than to restrain them. If this be really the case with any of us; if we are capable of being withheld from our duty by such low, such mean, such sensual motives as these, it is, I am sure, high time to extricate ourselves from this unworthy thralldom, to break loose from the dominion of sense, *to keep our body under, and bring it into subjection,** and put ourselves under the direction of higher and better principles.

Could ye not watch with me one hour ?† said our Saviour to his drowsy disciples: “Can ye not fast for me one day in the year?” may he now say to you. It is true, indeed, mere abstinence from food, whether total or partial, is in itself no virtue. nor can it atone for the breach of any moral duty; and to suppose that it can, is a dangerous and delusive superstition. But, on the other hand, to neglect it absolutely, and deride it as a useless and ridiculous custom, is presumptuous and rash.‡ Fasting is a very proper mark of internal sorrow and contrition. It is only making use of a more emphatical kind of language to speak our sentiments; it is expressing them by actions instead of words. By inflicting this voluntary punishment on ourselves, we plainly acknowledge that we are offenders. and that we take shame and grief to ourselves for the faults we have committed. The mortification of one of our strongest appetites is a very significant way of saying that we resolve to repent, and to subdue *those lusts which war against the soul.*§ For this conflict we shall be better prepared by such previous exercises of our strength;

* 1 Cor. ix. 27.

† Matt. xxvi. 40.

‡ See the nature, uses and abuses of religious abstinence, stated and explained by Archbishop Secker, with that accuracy, judgment, moderation and good sense, which so strongly mark the writings of that incomparable Prelate.—*Secker's Sermons*, Vol. 5. S. 14. p. 305.

§ 1 Pet. ii. 11.

and a superiority established over our desires in one instance, facilitates it in all the rest. Add to this, that the more we abstain from sensual indulgences, the better are we disposed for spiritual meditations. The body, whenever overloaded with luxurious food, *presseth down the soul, and weigheth down the mind that museth on many things.** For these reasons, fasting has, in almost all ages and nations of the world, been considered as a very proper act of religious discipline. Amongst the Jews it was very common, and on several solemn occasions was required by their law. But being at length abused, like many other externals of their religion, to the purposes of hypocrisy and superstition, our Saviour severely reproved their ostentatious austerities; and lest his disciples should be led to imitate them, did not give them any direct command to fast. Yet to those who voluntarily adopted this custom from good intentions, he prescribed rules for conducting themselves properly, and promised them a reward.† He himself fasted forty days and forty nights. These things plainly show that he approved the practice, and that it was the abuses of it only that he condemned. The Church of England does so likewise, and observes the same prudent moderation in this as in many other instances. It neither gives encouragement to idleness and dissipation, by too great a number of festivals, nor oppresses its members by a load of needless and superstitious austerities. It recommends with great propriety some degree of self-denial during the season of Lent; and were that injunction better complied with than it seems to be, it would be found, I believe, highly conducive to health of body, and tranquility of mind. But it leaves the observance of it to every man's own discretion, and inflicts no penalty for neglecting it. The Fast on which the primitive Church seems to have laid the greatest stress, and which was anciently observed with great seriousness, is that of GOOD-FRIDAY. And surely, if ever any restraint on our appetites and pleasures can be proper, if ever it can be a rea-

* Wisdom ix. 15.

† Matt. vi. 16. 18.

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sonable duty "to turn to the Lord with weeping, fasting and praying,"* and to bewail our sins with every inward sentiment and every outward expression of the deepest humiliation and contrition, it must be on that day, when, to deliver us from the power and the punishment of those sins, Christ Jesus offered himself up as a sacrifice on the cross; when *he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*† It would certainly be decent, and probably useful too, to make some little sacrifice of our common indulgences on Good-Friday to Him who then made so great a sacrifice for us. They who cannot wholly omit their usual refreshments, may at least delay them a little, or partake of them more sparingly. This, one would think, must be consistent with the tenderest constitution and most delicate health. But if it should in any case be found otherwise, *God will have mercy, and not sacrifice.*§ Judge for yourselves in this particular; judge fairly in your own case, and charitably in that of others. *Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth.*¶ *For the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.*** Fasting was intended to disengage the mind from sensual objects, to weaken the passions, to spiritualize the affections, to exalt and enliven devotion. If it does not answer these purposes; if on the contrary, it be found to render us languid and faint, peevish and morose; if it blunts the edge, and deadens the spirit of our religious exercises, it is no longer a duty to practise it; it becomes a duty to omit it.

But they who are incapable of complying with the injunctions of the Church in this respect, are certainly able, and ought to be doubly careful to conform to them in all others. If men cannot fast, they can pray; if they cannot abstain from their ordinary food, they can abstain at least from their ordi-

* Service for Ash-Wednesday.

† 2 Cor. v. 15.

§ Matt. ix. 18.

¶ Rom. xiv. 8.

** Rom. xiv. 17.

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nary labours, cares and amusements; they can put this world and its concerns out of their minds, and give themselves up to God; they can attend divine service both parts of the day; they can dedicate the remainder of it to private meditation and prayer; they can examine into their past and present conduct; they can possess themselves with a just sense of their own natural weakness and depravity; of the infinite need they have of a mediator, a redeemer, a propitiation for their sins; they can adore the goodness of God in providing, the goodness of Christ in consenting, to become the sacrifice they so much wanted, the *Lamb slain* to expiate their guilt, to restore them to the favour of God, and render their best services acceptable in his sight. For let them, let all the world know and acknowledge, with the deepest humility and gratitude, that *not by works of righteousness which we have done, but according to his mercy God saved us*;* and that it is by grace we are saved through faith, and that not of ourselves, it is the gift of God.†

It is indeed principally for the sake of imprinting this important truth strongly and powerfully upon our souls, so as to render it a constant and effectual principle of action, that I so much press upon you a due attention to the day which is particularly calculated to bring it home to your thoughts. Were it even, as some contend, nothing more than a mere speculative doctrine; yet as it is, without dispute, the great distinguishing character of the Christian dispensation, the wall of partition between natural and revealed religion, the main foundation of all our hopes of pardon and acceptance hereafter, it would surely demand a most serious regard from us.‡ But in fact, it is far from being a matter of belief only; it has a direct and natural tendency to influence our practice;

* Titus iii. 5. † Eph. ii. 8.

§ This is the doctrine, (says the excellent Bishop Sherlock,) which, together with the principles on which it is founded, and the consequences naturally flowing from it, distinguishes the Christian religion from all other religions whatever.

Sermons, Vol. iv. D. 3. p. 88.

and they who reject it, or explain it away to nothing, do not seem to be aware that they are destroying one of the most efficacious motives to right conduct. For what can more clearly prove to us the odious nature of sin, and inspire us with a greater horror and detestation of it, than the consideration, that nothing less than the blood of the Son of God himself could wash away the stains of it; and that without this, not even the sincerest repentance and completest reformation that we are capable of, would be a sufficient satisfaction to the violated Majesty of Heaven? What an awful idea does this give us both of the severity and goodness of God! of that severity to guilt, which becomes the righteous Governor of the universe; of that goodness to the criminal, which so well suits and so plainly speaks the gracious Father of mankind! What infinite cause have we to be careful of offending so kind, yet so exact a Judge, "and to tremble at his justice, even whilst we are within the arms of his mercy?" What encouragement does it afford us to put out all our strength, and strain every nerve in the performance of our duty, when we know, that after all, *we are unprofitable servants*;* yet, unprofitable as we are, we shall be accepted for the sake of our dear Redeemer's sufferings! that our want of merit will be amply supplied by his merit; and our numberless failings and imperfections lost in the plenitude of his all-sufficient righteousness! How powerfully, in fine, must it constrain us to every instance of duty and affection, both to our Maker and Redeemer, when we call to mind those wonderful marks of love displayed towards us by both, in the great work of salvation! Perhaps we cannot see all the reasons that made it necessary for Christ to die, that the world might live; but this at least we are sure of, that if Christ did really die, that the world might live, we are bound to him in the strictest bonds of gratitude and affection.† That the eternal Son of God should put himself in our stead, and interpose his own body as a living shield between our guilt and his Father's

* Luke xvii. 12.

† Sherlock.

wrath, is such a stupendous instance of friendship, as is not to be paralleled in the history of mankind. *Lord, what is man, that thou art mindful of him, and the son of man, that thou visitest him !** “And what is the natural effect of such kindness as this, but to bind us to God and our Saviour by the tie of reciprocal affection, and draw us to our duty by the cords of tenderness and gratitude? Surely, if we are not utterly lost to all that is modest and ingenuous, tender and apprehensive in human nature, it will be impossible for us to doat on those sins which were the cause of our Saviour’s suffering, the thorns that gored his temples, the nails that pierced his hands and feet ; it will be impossible for us to resist those endearing instances of our Saviour’s love, which carry warmth and fervour enough with them to melt the most obdurate nature into thankfulness and obedience.†”

You see, then, my brethren, how many weighty reasons there are for a religious observance of Good-Friday. It is a decent compliance with the ordinances of the Church ; it is an open declaration, that you believe that most essential article of Christian Faith, **THE REDEMPTION OF MANKIND BY THE DEATH OF CHRIST JESUS ON THE CROSS** ; it is a becoming mark of thankfulness and gratitude for so invaluable a mercy ; it affords a very proper opportunity for reviewing your past life ; of confessing and lamenting the many sins and follies you perceive in it with the utmost sorrow and humiliation of soul ; of intreating pardon through the merits of your Redeemer ; and of pleading those merits before God in the Holy Sacrament of the Lord’s Supper ; which being intended to commemorate the sufferings of Christ, can never be more properly received than on the very day when those sufferings are supposed to have happened. A devout use of the Prayers, which you will find in the office for that solemnity, cannot fail to impress upon your souls a deep sense of the goodness both of God and Christ in the great work of your redemption ; a sincere contrition for your past offences, and a firm resolution to be more careful of your future conduct.

* Ps. viii. 4.

† Scott’s Christian Life, ch. 7. sect. p. 137.

In partiular, let the mercies you have received from your Maker and your Redeemer incline you to every act of mercy, forgiveness and forbearance towards your fellow-creatures. This argument is stated by St. John, with his usual elegant brevity and simplicity : *Beloved, if God so loved us, we ought also to love one another.** An inference so plain, so forcible, so affecting, it is impossible for any ingenuous mind to resist. *Put on, therefore, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.†* Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.§

[The following account, given by the Missionary Marshman, while it conveys a most shocking idea of Hindoo ignorance and superstition, cannot fail to excite the most fervent prayers for the conversion to Christianity, of that blinded and wretched people.]

THE BURNING of a HINDOO WOMAN on the FUNERAL PILE of her husband.

A PERSON informing us that a woman was about to be burnt with the corpse of her husband near our house, I, with several of our brethren, hastened to the place; but before we could arrive, the pile was in flames. It was a horrible sight. The most shocking indifference and levity appeared among those who were present, I never saw any thing more brutal than their behaviour. The dreadful scene had not the least appearance of a religious ceremony. It resembled an abandoned rabble of boys in England, collected for the purpose of worrying to death a cat or a dog.* Such were the confusion, the levity, the bursts of laughter, while the poor woman was burning alive before their eyes, that it seemed as if every

* 1 John iv. 11.

† Col. iii. 12.

§ Ephes. iv. 31.

* A Bamboo, perhaps twenty feet long, had been fastened at one end to a stake driven into the ground, and held over the fire by men at the other.

spark of humanity was extinguished by this accursed superstition. That which added to the cruelty was, the smallness of the fire. It did not consist of so much wood as we consume in dressing a dinner; no, not this fire that was to consume the living and the dead! I saw the legs of the poor creature hanging out of the fire, while her body was in flames. After a while they took a bamboo, ten or twelve feet long, and stirred it, pushing and beating the half consumed corpses, as you would repair a fire of green wood, by throwing the unconsumed pieces into the middle. Perceiving the legs hanging out, they beat them with the bamboo for some time, in order to break the ligatures which fastened them at the knees; (for they would not have come near to touch them for the world.) At length they succeeded in bending them upwards into the fire; the skin and muscles giving way, and discovering the knee-sockets bare, with the balls of the leg-bones: a sight of this, which I need not say, made me thrill with horror; especially when I recollected that this hapless victim of superstition was alive but a few minutes before. To have seen savage wolves thus tearing a human body limb from limb, would have been shocking; but to see relations and neighbours do this to one with whom they had familiarly conversed not an hour before, and to do it with an air of levity, was almost too much for me to bear!

Turning to the Brahman, who was the chief actor in this horrid tragedy, a young fellow of about twenty-two, and one of the most hardened that ever I accosted, I told him that the system which allowed of these cruelties, could no more proceed from God, than darkness from the sun; and warned him that he must appear at the judgment-seat of God to answer for this murder. He, with a grin full of savage contempt, told me that "he gloried in it; and felt the highest pleasure in performing the deed." I replied, that his pleasure might be less than that of his master; but seeing it was in vain to reason with him, I turned to the people, and expostulated with them. One of them answered, "that the woman had burnt herself of her own free choice; and that she

went to the pile as a matter of pleasure." Why then did you confine her with that large bamboo? "If we had not, she would have run away." What, run away from pleasure!—I then addressed the poor lad, who had been thus induced to set fire to his mother. He appeared about nineteen. You have murdered your mother; your sin is great: the sin of the Brahman who urged you to it is greater; but yours is very great. "What could I do? It is the custom." True, but this custom is not of God, but proceedeth from the devil, who wishes to destroy all mankind. How will you bear the reflection, that you have murdered your only surviving parent? He seemed to feel what was said to him; but just at this instant, that hardened wretch the Brahman rushed in, and drew him away, while the tears were standing in his eyes. After reasoning with some others, and telling them of the Saviour of the world, I returned home with a mind full of horror and disgust.

You expect, perhaps, to hear that this unhappy victim was the wife of some Brahman of high cast. She was the wife of a barber, who dwelt in Serampore, and had died that morning, leaving the son I have mentioned, and a daughter of about eleven years of age. Thus has this infernal superstition aggravated the common miseries of life, and left these children stripped of both parents in one day. Nor is this an uncommon case. It often happens to children possessed of property, which is then left, as well as themselves, to the merey of those who have decoyed their mother to their father's funeral pile!

ANECDOTE of BISHOP ANDREWS.

WHEN this distinguished prelate first became Bishop of Winton, a distant relation, a blacksmith, applied to him to be made a gentleman; that is, to be ordained, and provided with a benefice. "No," said the Bishop, "you shall have the best forge in the country; but, every man in his own order and station.

A SERMON, preached before the CONVENTION of the PROTESTANT EPISCOPAL CHURCH in the state of NEW-YORK, on Tuesday, Oct. 6, 1812, in Trinity Church, New-York, by the Rev. JOHN REED, A. M. Rector of Christ Church, Poughkeepsie.

EPHESIANS ii. 19, 20, 21 and 22.

Now therefore ye are no more strangers and pilgrims, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth into an holy temple in the Lord; in which ye are also builded together for an habitation of God through the spirit.

THE Apostle St. Paul, with his usual energy and perspicuity, gives us in these words an interesting view of the Church, by introducing three metaphors. By stating that the Ephesians were "no more strangers and pilgrims," he negatively declares their acceptance and union with the Church of God; that by the promulgation of the gospel, "the middle wall of partition between" the Jewish and Gentile world, was broken down. Next, he proceeds to show their blessed condition, by comparing the Church to a city; to all the privileges of which they had a right, being "fellow-citizens with the Saints," members of the holy catholic Church—and, continues he, "of the household of God." A figure implying a stronger and more endearing communion, than ordinarily exists in civil compacts; implying, that in Christ's Church there is granted a blessed intercourse with its divine head; that there is made abundant provision for the spiritual wants of all its members, and that the Church militant enjoys the presence of him who reigns God blessed for ever over the Church triumphant.

But to bring this noble subject into a still more interesting view, in allusion to the temple of Solomon, the Apostle con-

tinues, "and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth into an holy temple in the Lord." And, my brethren, how happy, how forcible the allusion to that temple! Precious and strong were its materials; in it was the perfection of the artifice displayed: the riches of a powerful monarch and a wealthy nation were employed for the erecting a building surpassing every former edifice; and above all, it was filled with "the glory of the Lord." This august temple, however, with all its holy utensils, and its glory, was but a type of the Christian Church. Did the Shechinah, the bright cloud, the symbol of the Deity, overshadow the worshippers in that temple? In this, his Church, instead of the semblance, God, unveiled from all types and figures, himself incarnate, once dwelt, and by the word and spirit now dwells. Were the ark, the law, the memorial of manna, and the rod of Aaron, in that ancient temple? In his Church, is found Jesus Christ, the true ark of safety. Here is not only the law, but the Legislator of Heaven—not the rod of Aaron, but, for the confirming of our faith, the miracles of her divine Master—not the pot of manna, but the true bread which came down from Heaven. Was there in the former temple, the breastplate, the urim and thummim, by which the high-priest discovered the divine will? In his temple, the Church, the divine, the heavenly Instructor, Jesus declares the will of the Almighty Father, unfolds the hidden things of God, and brings "to light, life and immortality." Was there in that temple the holy fire which rendered the sacrifices acceptable? In this, is the stupendous sacrifice for the sins of the whole world; that great and divine Personage, to whom all the volume of types, and figures and sacrifices under the law pointed, and in whom they were gloriously closed.

We are thus enabled to understand the words of our text. The Apostle speaks "concerning Christ and his Church," saying, "now therefore ye are no more strangers and pilgrims, but fellow-citizens with the Saints, and of the house-

hold of God ; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth into an holy temple in the Lord ; in whom ye also are builded together for an habitation of God through the spirit."

Assembled, my brethren, to consult upon the great interests of the Church, this "holy temple of the Lord," and to perform those duties which he in his good providence hath allotted to us, no subject can be more edifying than a view of the Church of God, in her *piety* and *purity* ; in the *excellence* of her *doctrines*, of her *ministry*, of her *sacraments*, and of her *unity*.

While I endeavour to perform the task assigned to me by our worthy Diocesan, my reverend brethren, I trust, will hear me with their characteristic candour. In the sentiments which I shall deliver, I by no means propose myself as an example, nor shall I have the least reference to any particular character ; but I speak "concerning Christ and his Church."

And O blessed God, may we so speak, and so hear, as those who must give an account.

We are to view the Church of God in her *piety* and *purity*, in the *excellence* of her *doctrines*, of her *ministry*, of her *sacraments*, and her *unity*.

1. Saith the holy Psalmist, in view of the Church, "the King's daughter is all glorious within." This glory is resplendant in her *piety* ; a *piety* which rests with the holy Apostles and Prophets, on Jesus Christ as the "chief corner stone ; a *piety*, embracing as the object of her love, the infinite God ; pursuing as her joy, his glory, and as her hope, the fruition of his immediate presence. Supported by the divine spirit, and directed by the sacred word, she stands a goodly building, "fitly framed together, and groweth into an holy temple in the Lord." It is the service of *piety* which forms the near and tender connexion between Christ and his Church and her members. "Whosoever doeth the will of

my Father which is in Heaven, the same is my brother and sister and mother." The discharge of their duty towards God, and the endeavour in the simplicity of godliness, "to fulfil all righteousness," can alone render Christians lights in the Church militant. Without piety, "faith is dead." If we look back into the old Scriptures and inquire for the lights of the world, and consequently of the Church, we are directed to the Patriarchs and Prophets, who knew and who obeyed their Master's will. If approaching the period of the Gospel, we again inquire of our divine Master, he points us to his disciples. And descending down to those benighted times, when ignorance, error and superstition had thrown their shades over the temple of God, the lights of the Church soon meet our view: the holy martyrs are arrayed before us: their piety shone as did that of the blessed Apostles, not in a partial, but in a total obedience to the divine will. Shrink not then, O children of God, from the endeavour after that obedience! A benighted world needs your light: may God enable you to let it shine, that they, viewing the Church, may adopt the language of the Psalmist, "the King's daughter is all glorious within."

2. But if the glory of the Church is seen in her *piety*, no less is it seen in her *purity*. "Blessed are the pure in heart, for they shall see God," is one of the beatitudes pronounced by our Lord. "Shall see God," not only in a future and blessed state, but even while passing this season of probation. The very genius and design of our holy religion is to destroy the dominion of sin; to regulate the passions and affections; to restrain inordinate desires, and to sanctify the will. This is the duty to which the members of the Church of God are invited: and God thus inviting, proposes reasons new to the world, to enforce the practice. "Know ye not," saith the Apostle, "that your bodies are the members of Christ?" "Know ye not that ye are the temples of the Holy Ghost which is in you, and which ye have of God?" "Know ye not that ye are not your own, but are bought with a price? Therefore glorify God in your body, and in your spirit, which is

God's." They are not our own to use them as we please. And the reason is conclusive: Jesus Christ, with an infinite price, hath purchased them to himself: he condescended to honour the whole human nature, and to receive it into so near a relation as to forbid a prostitution of it. It is the temple of the Holy Ghost dwelling in it, to direct and influence it, and therefore should not, must not be employed on any thing unworthy his presence, or repugnant to his purity. The Church, thus always having God within herself, must at all times have some bright perceptions of him. She does behold him in his word, in his ordinances, in his wonderful works, in his mysterious providences; and she does see him in her mercies, in her afflictions, and in her knowledge and contemplation of his nature and perfections. In her purity, then, as well as piety, we behold the Church all glorious within. The members, therefore, are "no more strangers and pilgrims, but fellow-citizens with the Saints, and of the household of God."

3. We proceed to a view of the Church in the *excellence of her doctrines*. In all these, it is her praise, that she continually exalts the character of God, in the view of man. She assumes an attitude equally majestic and inviting. She speaks a language which is to man commanding and at the same time persuasive and consolatory. As a first principle, she professes one eternal God, subsisting in three equal, adorable Persons, the supreme former and preserver of all things, the author of all her glory, and the source of the highest possible felicity to all who serve him—Him, "the King eternal and immortal," the only wise God in glory, she proposes to all her children as the source from whence every mercy and every perfection flow; the only object of their adoration and of their hope. Hence she teaches them, in the simplicity of godliness, and under a deep sense of their own insufficiency and defection, to exclaim at the feet of the altar, "O holy, blessed and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners." She then proceeds to enforce the various doctrines which are founded on the atonement of

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God's." They are not our own to use them as we please. And the reason is conclusive: Jesus Christ, with an infinite price, hath purchased them to himself; he condescended to honour the whole human nature, and to receive it into so near a relation as to forbid a prostitution of it. It is the temple of the Holy Ghost dwelling in it, to direct and influence it, and therefore should not, must not be employed on any thing unworthy his presence, or repugnant to his purity. The Church, thus always having God within herself, must at all times have some bright perceptions of him. She does behold him in his word, in his ordinances, in his wonderful works, in his mysterious providences; and she does see him in her mercies, in her afflictions, and in her knowledge and contemplation of his nature and perfections. In her purity, then, as well as piety, we behold the Church all glorious within. The members, therefore, are "no more strangers and pilgrims, but fellow-citizens with the Saints, and of the household of God."

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Jesus Christ. But in order to humble the pride of human nature, she urges as the cause of the whole gospel scheme of salvation, through the sacrifice of God's eternal Son, and the renewing and sanctifying influences of the Holy Spirit, the momentous, but humiliating truth, that man is a fallen creature, that "he is very far gone from original righteousness, and of his own nature is inclined to evil.* She unfolds to man the records of truth, in which he learns that "the heart of man is deceitful above all things, and desperately wicked;" that "we are born in sin, and are by nature the children of wrath;" "that there is a necessity for all mankind to be delivered from the bondage of corruption, before they can be fit inhabitants of the mansions of heavenly truth and purity." Having positively and immutably established this humiliating truth, she proceeds to the great and consolatory doctrine of atonement. She builds her belief, according to the record of our text, on "the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." The merits of her divine Lord and Master, she professes as the meritorious cause of man's acceptance with God. "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.† The Church presents to our faith, "the Lamb of God who taketh away the sins of the world;" "the way, the truth and the life," saying, "the offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone.‡ Blessed truth! "As by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life." The remedy is proportionate to the disease. All were under condemnation—for all an atonement is made. "The Son of God would have all men to be saved;" he therefore offered his life "a ransom for many;" he "tasted

* Article 9th.

† Article 11th.

‡ Article 31st.

death for every man." The sacrifice is infinite, is perfect ; for " God sent his Son into the world"—" the brightness of his glory, and the express image of his person," and " he is able to save to the uttermost those who come unto God through him." The Church, beholding this love of God, and these riches of his mercy, acknowledging them as the only ground of her acceptance with the Almighty Father, and embracing Jesus Christ as the supreme object of her admiration and love, affectionately recommends him to all her children, as the father of all their mercies, and the God of all their comforts ; as him on whom all the promises of the Gospel are founded, and who has bound himself for their fulfilment. But the Church stops not here. She not only professes and proves the depravity of human nature, as the cause of the whole Christian scheme, and the atonement as the foundation of the salvation of man, but she also maintains that the renovation of the heart, the sanctification of the soul is an indispensable requisite for the fruition of the joys of Heaven.

God is a being inflexibly just. To his justice, the atonement is a full and perfect satisfaction. He is also transcendantly holy. And hence the necessity of the agency of the divine spirit and of the holy word to enable us to put off the old man, and be renewed and prepared for the joys of Heaven. Therefore the Church directs us to pray, " O God, the Holy Ghost, proceeding from the father and the Son, have mercy upon us miserable sinners. "The word of God informs and directs the understanding, influences the will, and enlightens the whole intellectual man ; it " containeth all things necessary for salvation." The Holy Spirit enlightens the understanding to apprehend divine truths ; for " we have received the spirit which is of God, that we might know the things that are freely given to us of God." It improves the affections and passions, for " the fruit of the spirit is in all goodness, righteousness and truth, love, joy, peace, long-suffering, gentleness, faith, meekness and temperance." It imparts power ; for " by the spirit we are strengthened with

might in the inner man ;” and likewise the spirit helpeth our infirmities ; “ for we know not what to pray for as we ought, for the spirit itself maketh intercessions for us according to the will of God.” But that man may be reconciled to the holiness of his Creator ; that the divine image which has been effaced may be restored, he must have a perception of Christ ; must, by the assistance of the divine spirit, and through the word of God embrace Jesus Christ by a living faith ; he must, through a conviction of his depravity and guilt, exercise a godly sorrow for sin ; and, guided by the same word and assisted by the same spirit, he must live in the course of a sincere obedience. These are what have been usually called the *conditions* of the gospel scheme of salvation, and constitute that newness of life therein so explicitly required. And here let it not be objected that this system ascribes merit to man. We have seen that the meritorious cause of acceptance with God, is the atonement of Jesus Christ ; we have also seen that light and strength are derived through the word and spirit, by which faith and repentance are exercised, and obedience is made perfect ; and nothing claimed on the part of the creature but the employment of those powers and faculties given to him by God, which he is commanded to exercise in the working out of his salvation.

God having thus, through his Son, opened a way to Heaven, having given all an opportunity for eternal life and glory, being “ the true light which lighteth every man who cometh into the world,” he addresses him in the true dignity of that nature which he gave him, as a moral agent and a rational creature ; and without doing violence to that agency by any irresistible or overwhelming influence, governs him by moral laws, by the exhibition of rewards and punishments. Making faith, repentance and obedience, the great conditions of acceptance, God gives us great and precious promises to inspire hope, and to fix the soul immoveably on himself.

Thus is the Church excellent in her doctrines. Having taught man his fallen state ; having shown him his necessities, she leads him to “ Jesus Christ himself, the chief corner

stone," and builds him up thereon through the word and spirit, by repentance, faith and obedience.

4. She is no less excellent in her *ministry*. The authority which Christ gave to his Apostles, and through them handed down by the "imposition of hands," which he hath promised "to accompany alway, to the end of the world," she sacredly venerates. Impressed with the words of the Apostle, that "no man taketh this honour to himself, but he that is called of God, as was Aaron;" that is, set apart. and visibly ordained to the work. She deeply laments the error, and dreads the consequences of a lay ordination: and hence she shuts the door against it, by declaring "it is not lawful for any man to take upon himself the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be called and chosen to the work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard."* Prizing the excellence and necessity of a valid ministry to her own existence as a visible body, and as a security for the due administration of the holy sacraments, she goes to the source of truth, the Scriptures and to the history of antiquity for the confirmation of her faith on this head; and there, finding established by her divine Master and his Apostles, three distinct orders in the Church, as were formerly under the Jewish dispensation; finding these orders distinctly marked in the history of Timothy, Titus, Epaphroditus and the Church of Jerusalem; and finding them expressly declared in the writings of the fathers, and history of the early councils, she declares that "it is evident to all men diligently reading the holy Scriptures and ancient authors, that from the Apostles' times, there have been three orders of ministers in Christ's Church, Bishops, Priests and Deacons."† To the first and highest order she confines the power and right of commissioning and sending ministers. She adheres to the

* Article 23.

† Preface to the Offices of Ordination.

constitution of this priesthood as apostolical and valid—a government, combining energy with moderation and the collected information and zeal of many with the concentrating prudence and decision of one supreme head. It will ever be her praise to gratefully continue under its influence.

5. In regard to the Christian sacraments, she renounceth the idea that they are in themselves valuable, without adopting the erroneous notion that they are ineffectual forms. She views baptism as a sacrament established by her divine head, by which man is translated out of the world into Christ's visible kingdom, and by which divine grace is conveyed to the soul; grace, by which that divine image which was effaced by sin, may be restored. And hence in the language of the Apostle, it is so intimately connected with the influence of the holy spirit, “except ye be born of water and of the spirit, ye cannot enter into the kingdom of God.”

The sacrament of the supper is also accompanied with the presence of Christ. It is His institution, and in it he is apprehended and comfortably received. This the Church professes, when she saith “the supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a sacrament of our redemption by Christ's death; inasmuch as to such as rightly, worthily and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ;”* implying in it the highest acts of devotion and faith on the part of man, and an actual reception of the most exalted blessings from the divine head of the Church; it is indeed receiving an earnest and foretaste of the beatitudes of Heaven—it is, when duly received, feeding “on Christ in our hearts, by faith with thanksgiving.”

6. We now proceed to the excellence of the Church in her *unity*. A blessed harmony pervades the whole system of salvation through Jesus Christ. This is explicitly implied in the

words of our text, and confirmed by the whole view which we have now taken of the subject. In her unity does the Church principally resemble the Court of Heaven. A divine symmetry pervades the whole structure of this temple. And O my God, palsied may be the hand which shall dare to pollute it with its unhallowed touch!

The Church, as a body, is bound together by the profession of one eternal God, whom she adores as the fountain of all life and happiness. Honoured by an union with Jesus Christ her head, all her members as one, draw their support from him, the fountain of their life and vigour; and through him she becomes possessed of all favours of Heaven, of God the Holy Ghost, as well as of the Almighty Father. Hence is she united in her faith and practice. Impressed with the humiliating truth of human depravity, all her children are unitedly levelled at the foot of the cross, and with one voice confess, "we have offended against thy holy laws." And all, cheered by the doctrine of that "full and perfect atonement," arising, with one heart warmed with fervent gratitude, exclaim, "glory be to the Father, and to the Son, and to the Holy Ghost." Built on the same foundation, all her members are guided by the same spirit, supported by the same hope, animated by the same love, and engaged in the same object and end, the glory of God and her own exaltation. The same piety is her common ornament, and the same purity her common praise.

The whole body of the Church is united in her sacraments. Baptism separates her from the world, by making all her children just heirs of the kingdom of Heaven; and the holy communion, cementing them by a common faith and love, enables them to feed on Christ with thankful remembrance of his goodness.

She is united by a common worship. In the sanctuary, directed by a liturgy, which combines all the doctrines of the Gospel, admirably calculated to awaken all the tender emotions of the heart; as celebrated for its simplicity and purity, as for its antiquity; recommended by the word of God and

the uniform practice of the early ages ; applauded by the wise and the learned of every age. She approaches her God with the spirit as well as the understanding, and with one heart and one voice in harmonious response, offers her tribute of praise and prayer.

In her ministry also, she finds a common bond, which commencing in the single parish, and extending into the various departments of her government, meets in her general council, and is there confirmed by the prudent, pious strength of her highest order.

Finally, she is in all things one body and one spirit, even as she is called in one hope of her calling, "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." A divine unity ! Jesus Christ, the atonement, the chief corner stone, the word and spirit, the power, the ministry, the sacraments and the worship, all arising on the former, and out of each other, the means by and through which, "fitly framed together," she "groweth into an holy temple in the Lord."

Thus we have taken a brief survey of our Church. I have now to recommend to you, my clerical brethren, and especially to the reverend person* about to be admitted to the holy order of priest, the labour to which we have the high honour by the providence of God, to "be called and sent ;" a work of immense responsibility to God ! Its consequences are not limited by the narrow span of this life, but reach to the tremendous day of the second advent of our divine Master, and are extensive as eternity. So great is this labour, that the Apostle, in view of it, saith, "who is sufficient for these things ?" The duties of the Gospel minister should then be well understood : he should remember that he stands on "holy ground." To his care are committed immortal souls, and although he acts not *as*, but *for* a Saviour, he may prove the instrument of salvation or destruction. How important then, that he should remember the admonition of St. Paul to Timothy, "take heed to thyself."

* Rev. John M'Vicker.

Under this view of the subject, the first care of the minister should be his character and qualifications. In point of character, nothing can be said equalling the advice of the Apostle to Timothy: "Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity." As a comment on this, if it need comment, an eloquent Bishop* thus speaks: "The spirit of the ministry is a spirit of piety; not only innocence of manners, but that peace of conscience, that love of God, which the very appearance of evil disquiets and alarms. The spirit of purity is the great support of our ministry: we may be said to live under its sacred influence. In the midst of our congregations, in the preaching of the word, in private prayer and in the study of the Scriptures, we employ our time; and if such pursuits fail to retain in our hearts the love of God, and to produce the most salutary effects in our conduct; wretched men that we are, who shall deliver us from the wrath to come!"

On the subject of qualifications, the Apostle again affords us his charge: "Speak thou the things which become sound doctrine, showing thyself a pattern of good works; in doctrine, showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Next to character and qualification, it should be the great care of the Gospel minister to perform the duties of his mission. The doctrines and duties he is to inculcate, are laid down in the holy Scriptures; and he is not to shun under any circumstances, "to declare all the council of God." He is constantly to enforce the great truths of Christ and his kingdom, for the reformation of the world, and for enlarging the borders of Zion. He is to labour in his public and private capacity, to awaken an holy zeal in his flock, and to increase their attachment to the great Shepherd of souls. Indolence, as well as ignorance, is incompatible with the clerical

* Massillon.

duties. Indeed they usually go together, and accompanied too with at least a degree of moral defection. But wherever these are combined in a clergyman, like a noxious reptile, as he moves he destroys with his touch; while on the contrary, wisdom, diligence and piety "prepare the way of the Lord, and make his paths straight."

It is the business of the ministry of our Church to extend the knowledge and enforce the use of her most excellent liturgy, and to protect it from perversion and innovation; and it is peculiarly our business to be prudent, diligent and energetic in the government of our Zion. Under God and our Episcopal head, we are religiously bound to direct our attention to every department, from our individual communion, up to our highest councils. Here, under God, is the ground of the prosperity of our labours. Without order, without energy of discipline, our labours will ill besit the glorious temple in which we are called to work. We should remember that it is her purity which is one of the greatest excellencies of our Church. Unless, therefore, our individual communions, our vestries and conventions are filled with godly men, those who love and are enlisted in the cause of religion, they who do not deny their Lord, and who are not ashamed to confess him before men, we can never hope that our Zion will prosper.

May the government of the Church be ever tempered with mercy, but executed with wisdom and holy energy.

These, my brethren, are some of the duties incumbent on us as servants of the temple, the Church of Christ.

My brethren of the laity, your temporal, and especially your eternal interests, being intimately connected with God's temple the Church, the labours of the ministry being so expressly designed for your benefit, to augment your happiness here and to secure your blessedness hereafter, you will joyfully second their laborious exertions by your cordial co-operation and support, which they at all times devoutly ask, and so greatly need.

We claim or possess little of the honours or treasures of the world ; we submit to labours which are heavy and incessant, and direct all our exertions to the honour of the " temple of the Lord, in whom ye also are builded together for an habitation of God, through the spirit." You will, we trust, adopt in regard to us, as an expression of friendship and desire of success, the language of the Prophet, "how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth." With these sentiments you will ever reverence the venerable Church to which you belong, will devote yourselves to the service of your Master, that at his second advent we may all meet, in the Church triumphant, devoutly exclaiming in the presence of God and the Lamb, "holy, holy, holy is the Lord God Almighty !"

GOD'S METHOD of saving a SINNER—from Dr. Hammond's Practical Catechism.

IT is this. 1. God gives his Son to die for him, and to satisfy for his sins ; so that though he be a sinner, yet on condition of a new life, he may be saved. Then 2. In that death of Christ, he strikes with him a new covenant, a covenant of mercy and grace. Then 3. According to that covenant he sends his spirit, and by the word (and that spirit annexed to it) he calls the sinner powerfully to repentance : if he answer to that call, and awake and arise and make his sincere and faithful resolutions of new life ; God then, 4. Justifies, accepts his person, and pardons his sins past : then 5. Gives him more grace, assists him to *do*, (as before he enabled him to *will*,) *i. e.* to perform his good resolutions. Then 6. Upon continuance in that state, in those performances, till the hour of death, he gives to him, as to a faithful servant, a crown of life.

The SPIRITUALITY and PURITY of the LITURGY, the provision which the Church makes for the EDIFICATION of her members—An extract from a Discourse on the excellence of the Liturgy, by the Rev. Charles Simeon, Fellow of King's College, Cambridge, England.

THE whole scope and tendency of our LITURGY is to raise our minds to a holy and heavenly state, and to build us up on the Lord Jesus Christ as the only foundation of a sinner's hope.

Let us look at the *stated* services of our Church; let us call to mind all that we have heard or uttered, from the introductory sentences which were to prepare our minds, to the dismissal prayer which closes the whole; there is nothing for show, but all for edification and spiritual improvement. Is humility the foundation for true piety? What deep humiliation is expressed in the general confession, and throughout the Litany; as also supplicating forgiveness after every one of the commandments, for our innumerable violations of them all! Is faith in the Lord Jesus Christ, the way appointed for our reconciliation with God? We ask for his blessing solely in his name and for his sake; and with the holy vehemence of importunity we urge with him the consideration of all that he has done and suffered for us, as our plea for mercy; and at the Lord's Supper, we mark so fully our assiance in his atoning blood, that it is impossible for any one to use those prayers aright, without seeing and feeling that "there is no other name given under Heaven but his, whereby we can be saved.

The same we may observe respecting the *occasional* services of our Church. From our very birth even unto the grave, our Church omits nothing that can tend to the edification of its members. At our first introduction into the Church, with what solemnity are we dedicated to God in our baptismal service! What pledges does our Church require of our sponsors, that we shall be brought up in the true faith and fear of God; and how earnestly does she lead us to pray for a pro-

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gressive, total and permanent renovation of our souls ! No sooner are we capable of receiving instruction than she provides for us, and expressly requires that we should be well instructed in a catechism, so short that it burthens the memory of none, and so comprehensive that it contains all that is necessary for our information at that early period of our life. When once we are taught by that to know the nature and extent of our baptismal vows, the Church calls upon us to renew in our own person the vows that were made for us in our name ; and in a service specially prepared for that purpose, leads us to consecrate ourselves to God ; thus endeavouring to *confirm* us in our holy resolutions, and to establish us in the faith of Christ.

Not content with having thus initiated, instructed and confirmed her members in the religion of Christ, the Church embraces every occasion of instilling into our minds the knowledge and love of his ways. If we change our condition in life, we are required to come to the altar of God, and there devote ourselves afresh to him, and implore his blessing, from which alone all true happiness proceeds. Are mercies and deliverances vouchsafed to any, especially that great mercy of preservation from the pangs and perils of child-birth ? The Church appoints a public acknowledgement to be made to Almighty God in the presence of the congregation, and provides a suitable service for that end. In like manner, for every public mercy, or in time of any public calamity, particular prayers and thanksgivings are provided for our use. In time of sickness there is also very particular provision made for our instruction and consolation : and even after death, when she can no more benefit the deceased, the Church labours to promote the benefit of the surviving members, by a service the most solemn and impressive that ever was framed. Thus attentive is she to supply in every thing as far as human endeavours can avail our spiritual wants ; being decent in her forms, but not superstitious ; and strong in her expressions, but not erroneous. In short, it is not possible to read the Liturgy with candour, and not to see that the welfare of our

souls is the one object of the whole ; and that the compilers of it had nothing in view, but that in all our works begun, continued and ended in God, we should glorify his holy name.

[The following extract from a sermon preached at Calcutta, Jan. 1, 1811, for the purpose of promoting the objects of the British and Foreign Bible Society, by the Rev. HENRY MARTYN, Chaplain to the East-India Company, in Bengal ; we think, for the information it contains relative to the Christians in the East-Indies, cannot fail to interest the readers of the Churchman's Magazine. The author of this sermon arranges the native Christians of India under four heads.]

1. **THE Portuguese**, of whom there are about 50,000. On the Malabar coast alone there are 36,000 ; at Calcutta, 7,000 ; in Ceylon, 5,000. Besides these, there are settlements of Portuguese all along the coast from Madras to Cape Comorin, and families of them are to be found in all the principal towns on the Ganges and Jumna. Copies of the Portuguese Scriptures could be procured immediately from England, and they might be put into circulation without difficulty, because here, as well as in Europe, the Roman Catholic priests are no longer averse to the translation and dispersion of the Scripture.

2. The next class of Christians to be noticed, are those of Tanjore, who were converted to the Christian faith chiefly by the labours of Swartz. They are in number about 12,000, and speak the Tamul. A version of the Scriptures, in this language, was made long ago by Fabricius, one of the Danish missionaries, who devoted his whole life to the work.

These people are all Protestants ; every one of them can read the Bible ; and their desire to be more fully supplied with the Scriptures, appears from a letter sent by the missionaries who superintend them.

“Last year, at the present season, these circumstances were stated to you ; and with a readiness and affection which will long be remembered, you came forward at once to assist your brethren.* The donations of a few individuals were

* See Christian Observer, for 1810, p. 520.

deemed sufficient to supply their immediate wants ; but we are persuaded that still greater exertions would have been made, had the occasion required them. I am now authorised to inform you, that 500 Old Testaments, 400 New, and 300 Psalters in Tamul ; 200 Old Testaments, 150 New, and 500 Psalters, in Portuguese, have been purchased and distributed.

“ That we may be enabled to render them further assistance, and anticipate their future wants, a new edition of the Scriptures, in Tamul, should be instantly prepared ; and for this nothing is wanting but funds. There are Tamul presses at Tranquebar and Vepery, and persons to superintend them.”

3. The third class of Christians are those who speak the Malayalim or Malabar. These are, first, the Roman Catholics, in number 150,000, composed partly of converts from heathenism, and partly of proselytes from the Syrian Church ; and secondly, the Syrians who retain their ancient form of worship. No estimate has been made of their population ; but the number of their churches is ascertained to be fifty-five. There are then, perhaps, not fewer than 200,000 Christians who use the Malabar language. A translation of the Scriptures into it was undertaken four years ago by their Bishop, assisted by some of his clergy, and it is presumed that the work is going on. The four Gospels are in the press, at Bombay, and are nearly printed off. Syriac being formerly spoken by these mountaineers, the Liturgy and Scriptures are in that language. ‘ The priests occasionally expound the Scriptures in the Malayalim to the people ; but this good custom, like many others, is gradually falling into disuse. Some of the people understand the Syrian prayers, but the Syrian language is not used in common discourse.*

‘ Some of the elders of the Church were asked, whether they were willing to diffuse the Malayalim Scriptures, if they were aided in the expense. We are most willing, they said. One of them added, the truth is, that in former times all our people understood the Syriac, but in the lapse of ages the

* Rev. Dr. Buchannan’s Letters from the Coast.

language of the country superseded it. A Malayalim translation ought certainly to have been made before ; but we have had in later times neither learned men nor competent means. —It was proposed to them, that a standard translation of the Malayalim should be prepared and sent to each of the fifty-five Churches, on the condition that each Church should multiply the copies and circulate them among the people. ‘We accept your offer,’ said the priests, with thankfulness.’ One in particular, said, ‘I engage for the heads of families in this parish; that every man who can write, will be happy to make a copy of the Scriptures for his own family.’

It was before mentioned, that 150,000 Roman Catholic Christians use the same language ; to which it may be here added, that the Romish Bishop, the Vicar apostolic of the Pope in India, has consented to the circulation of the Scriptures throughout his diocese : so that there are upwards of 200,000 persons who are ready to receive the Malayalim Bible.

4. We come now to the fourth and last class of native Christians, the Cingalese. In the island of Ceylon, in the year 1801, the number of native schools amounted to 170, and the number of native Protestant Christians exceeded 312,000. The Christians professing the religion of the Church of Rome are supposed to be much more numerous.

No part of India offers such encouragements to attempts at moral improvement as Ceylon.

The New Testament has been translated into the Cingalese, and printed at Columbo, at the charge of government, for the purpose of supplying natives professing Christianity. For this information, the Bible Society, from whose last report we have obtained it, profess themselves indebted to Sir Alexander Johnstone, late chief justice in that island ; and in consequence of his representation, they have determined to appropriate as much as can be spared from the expenses necessarily attending the execution of their vast plans, to promote the circulation of the Cingalese Scriptures.

But must this be suffered? Do we not blush at the offers of assistance from home, where funds are raised with such difficulty, not for want of good will in the people, but from the unexampled pressure of the times, and where also all that is raised may be employed with such effect in benefitting the other three quarters of the globe? Asia must be our care; or if not all Asia, INDIA at least must look to none but us. Honour calls, as well as duty: your reputation for liberality requires that you render their assistance unnecessary. Let us make haste then and anticipate their supplies, and thus prove to our friends and the world, that the mother country need never be ashamed of her sons in India.

What plan could be proposed so little open to objections, and so becoming our national character and religion, so simple and practicable, yet so extensively beneficial, as that of giving the word of God to the Christian part of our native subjects? There are, as you have seen, no less than 900,000 Christians close at hand. Many of them are relapsing fast to idolatry, and are already indeed little better than heathens. Yet they are for ever broken off from their parent stock. They have left their casts, they cannot be received back again, and have none to whom they can look but us.

Mention not their meanness; it is yours to raise them from degradation. Despise not their inferiority, nor reproach them for their errors; they cannot get a Bible to read. Had they been blessed with your advantages, they would perhaps have been more worthy of your respect. It has been said with too much truth, that they scarcely deserve the name of Christians. How is it possible that it should be otherwise, without the Bible, when it is considered how little oral instruction they receive!

Let us reflect a moment upon the unhappy state of those who live without a Bible, but especially those who die without one.

Imagine the situation of a sick or dying Christian, who has just heard enough of eternity to be afraid of death, and not enough of a Saviour to look beyond it with hope. He cannot

call for a Bible to look for something to support him, or ask his wife or child to read him a consolatory chapter. The Bible, alas ! is a treasure which they never had the happiness to possess. O pity their distress, you that have hearts to feel for the miseries of your fellow-creatures ; you that have the discernment to see, that a wounded spirit is far more agonizing than any earth-begotten woes ; you that know that you too must one day die, O give unto him what may comfort him in a dying hour. The Lord who loves our dying brethren, who gave his life for them and for you, who gave you the Bible before them, and now wills that they should receive it from you, he will reward you. They cannot recompense you ; but you shall be recompensed at the resurrection of the just. The King himself will say to you, ‘ inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.’

FOR THE CHURCHMAN'S MAGAZINE.

THE SURPLICE.

THE use of the white surplice which is worn by the clergy, in the performance of divine service and the public offices of the Church, has been frequently objected to ; and sometimes even ridiculed as popish, ostentatious and superstitious. It is yet in the recollection of many persons that the same objections were formerly urged against the wearing of black gowns by the clergy ; but as they are now adopted by many of the ministers of those religious societies, who formerly were loud in their condemnation of such garments, objections to the black gown are heard no longer. It is hoped therefore, that the same will be the case with respect to the surplice. I was much pleased with the observations made on the the subject of ministerial dress, in a late publication of one of the most distinguished dissenters in England, an eminent and learned minister of the Wesleyan Methodist connexion. His remarks are these :

"The garments, (of the Jewish high-priests,) says the sacred historian, were for *honour* and *beauty*. They were emblematical of the office in which they ministered.

1. It was *honourable*. They were the ministers of the Most High, and employed by him in transacting the most important concerns between God and his people; concerns in which all the attributes of the Divine Being were interested, as well as those which referred to the present and eternal happiness of his creatures.

2. They were for *beauty*. They were emblematical of that holiness and purity which ever characterise the Divine nature, and the worship which is worthy of him; and which are essentially necessary to all those who wish to serve him in the beauty of holiness here below; and without which none can ever set his face in the realms of glory. Should not the garments of all those who minister in holy things, still be emblematical of the things in which they minister? Should they not be for *glory* and *beauty*, expressive of the dignity of the gospel ministry, and that beauty of holiness, without which none can see the Lord? As the high-priest's vestments, under the law, were emblematical of what *was to come*, should not the vestments of the ministers of the Gospel bear some resemblance to what *is come*? The *white surplice*, in the service of the Church, is almost the only thing that remains of those ancient and *becoming* vestments, which God commanded to be made for *glory* and *beauty*. Clothing emblematical of *office*, is of more consequence than is generally imagined."

[*Dr. Adam Clark's Commentary on Exodus, chap. 28, v. 2.*

OBSERVATOR.

SELECT SENTENCES.

THE example of Christ is one grand lesson of love, of tenderness, of practical benevolence to suffering man. All that is stern, selfish or narrow, flies like disease itself, at his approach. If but the hem of his garment be touched, a healing

virtue goes out of him. If he enters a house, it is to say, "peace be to this house." If he adds a new commandment, it is to "love one another." If he exerts divine power, it is, without any exception, to sooth a pang or save a soul. If, in short, Phidias or Lebrun had been called upon to present to mankind the figure of Charity, they would have embodied the character of Christ. [British Review.

Let the artist who would give his "*ecce homo*" to the world, rather employ the pencil of an Evangelist than his own. Let him, while he paints the man, not forget the glory with which he was invested. Let him display the Saviour of the world, not only in the market-place, but in the temple, on the mountain, and in the wilderness; there kindling his flame at the altar of God; there feeding upon the heavenly manna; there touching heaven while he stood upon earth, and imparting to man the virtue he derived from God. If the character of Christ teaches any lesson upon the subject of worldly society and amusement, it is this—that benevolence does not supersede devotion; that it is in retirement men are best disciplined for the world; and that he who would live safely with man, must begin by living in communion with God. [*Ibid.*

POETRY.

FOR THE CHURCHMAN'S MAGAZINE.

HYMN FOR GOOD-FRIDAY.

Again the solemn day's return'd,
Which rebel man from death redeem'd;
On which all nature deeply mourn'd;
Each pious breast with sorrow teem'd.

Awake, my soul ! thy tribute raise,
Nor madly shun the pointed way ;
Begin a solemn song of praise,
Recite the blessings of the day.

Review thy lost, thy wretched state,
A prey to Satan's artful snares ;
Borne down by sin's oppressive weight,
And rent by agonizing fears.

'Twas done ; the tempting fruit was seiz'd,
With fatal, much lamented haste !
The vicious appetite was pleas'd,
But death pursu'd the mortal taste.

Since sin has rag'd with lawless lust,
And all mankind have felt its sway,
Its power has crush'd us to the dust,
Seduc'd us from the righteous way.

Prais'd be the Lord, both great and good,
Whose mercy rais'd our fallen state,
Who sav'd us from corruption's flood—
From Satan's fell, remorseless hate.

He sent his Son our guilt to bear,
By death to expiate our sin ;
He bled, our ruin to repair ;
He died, our triumph to begin.

To me O God, extend thy grace,
And I will keep thy sacred laws ;
In all the dangers of my race,
To thee will I commit my cause.

Preserv'd by thy Almighty hand,
To thee I'll raise my grateful strain ;
My breast with rapture shall expand,
That Christ for me died not in vain.

Exert, my soul, thy ev'ry pow'r,
 With solemn songs salute the day ;
 Improve with care the fleeting hour,
 And love unfeign'd, with love repay. P.

FOR THE CHURCHMAN'S MAGAZINE.

EASTER-DAY.

- Christian, hast thou mourn'd the sin
 That drew Jesus from the skies ?
 Now rejoice—with eyes of faith,
 See thy God triumphant rise !

Strains seraphic hail the morn ;
 Praise the rising God attend ;
 Men redeem'd, with angels join,
 While on earth they humbly bend.

'Thou who conquer'd sin and death—
 Thou who died the lost to save,
 Guide me through this transient state—
 Raise me from the lowly grave ! P.

ON THE DEATH OF A CHILD

AT DAYBREAK.

By the late Rev. R. Cecil.

" Let me go, for the day breaketh."

Cease here longer to detain me,
 Fondest mother ! drown'd in woe ;
 Now thy kind caresses pain me ;
 Morn advances—let me go.

See yon orient streak appearing !
Harbinger of endless day ;
Hark ! a voice the darkness cheering,
Calls my new-born soul away.

Lately launch'd, a trembling stranger,
On this world's wild, boisterous flood ;
Pierc'd with sorrows, toss'd with danger,
Gladly I return to God !

Now my cries shall cease to grieve thee,
Now my trembling heart finds rest ;
Kinder arms than thine receive me,
Softer pillow than thy breast.

Weep not o'er these eyes that languish,
Upward turn'd towards their home ;
Raptur'd they'll forget all anguish,
While they wait to see thee come.

There, my mother, pleasures centre—
Weeping, parting, care or woe,
Ne'er our Father's house can enter—
Morn advances—let me go.

As through this calm, this holy dawning,
Silent glides my parting breath,
To an everlasting morning—
Gently close my eyes in death.

Blessings endless, richest blessings,
Pour their streams upon thy heart !
(Though no language yet possessing)
Breathes my spirit ere we part.

Yet to leave thee sorrowing, rends me,
Though again his voice I hear ;
Rise ! may every grace attend thee ;
rise ! and seek to meet me there !

RELIGIOUS INTELLIGENCE.

FOREIGN.

SOCIETY for MISSIONS to AFRICA and the EAST.

[This society was formed in London in the year 1800, by members of the Church of England, and is conducted according to her doctrines and discipline. Its objects are easily seen in the name it bears. We give the following from a short account of the twelfth anniversary, contained in the Christian Observer for May, 1812.]

ON Whit-Tuesday, the Society for Missions to Africa and the East held its twelfth anniversary. An excellent sermon was preached at the Church of St. Anne, Blackfriars, by the Rev. William Goode; after which a collection was made for the benefit of the institution, which with donations and new subscriptions, amounted to 328*l.* (ster.) At 2 o'clock, the Annual General Meeting was held at the New London Tavern, Cheapside, which was very numerously attended. The Rt. Hon. Lord Gambier having been called to the chair, the Secretary read a highly interesting report of the proceedings during the preceding year. It appears that the Society's missionaries at the Rio Pongas, on the western coast of Africa, have received about 120 children under their care, many of whom are children of native chiefs; and that there are the most encouraging prospects of establishing schools farther in the interior. The national system of British education has been introduced, and is now making its way among the Susoos. One of the Society's missionaries, the Rev. L. Butscher, was present at the meeting, with an interesting African youth, one of the scholars at the Society's settlement, who had accompanied his teacher on a visit to this country. The missionary confirmed the representations of the report, with respect to Western Africa, in an address of great information, simplicity and piety; and particularly gratified the Society by stating, that 72 slave factories, which had existed on that part of the

coast before the abolition, and had transported annually 4000 slaves, were now reduced to 18; and that these, under the vigorous measures of his Excellency Governor Maxwell, and of the naval officers on the coast, were dwindling away. Mr. Wilberforce reported, from the deputation appointed at the special general meeting of April 24th, that they had waited on his Majesty's late deeply lamented Chancellor of the Exchequer, and on the President of the Board of Control, on the subject of providing, on the renewal of the East-India Company's charter, for the more easy access of Christian missionaries to India; and that they had found them to be favourable to the general object, though strongly impressed with a sense of the delicacy and prudence with which measures for the attainment of that object should be devised and executed. As however the charter of the East-India Company was not to be renewed this year, and as the fatal event, which all deplored, would lead to the appointment of another head of the government, the deputation would anxiously watch over the business entrusted to them, and use all proper means to bring it to a successful issue. A new code of laws and regulations was adopted for the government of the Society. Lord Gambier was appointed President; and other noblemen and gentlemen, who had befriended the institution, were appointed Vice-Presidents. Lord Calthorpe, Sir Thomas Baring, Mr. Wilberforce, Mr. Grant, the Rev. Basil Woodd, the Rev. Thomas Robinson, and other gentlemen, addressed the meeting; and a strong impression was produced of the duty of the ministers, and other members of the established Church, exerting themselves to augment the funds by annual subscriptions and collections in churches and chapels, of the only Society in that Church which has for its *exclusive* object the evangelizing of the heathen world.

LONDON SOCIETY *for promoting CHRISTIANITY amongst the*
Jews.

FROM the several reports and pamphlets before us, we are enabled to give our readers the following information on the subject of this interesting institution.

In March, 1809, "a few Christians, viewing the forlorn and miserable state of the Jews, associated themselves together as a Society, for the express purpose of promoting their future comfort, by endeavouring to convince them of the truth of Christianity; and the encouragement with which it has pleased God to bless the exertions of this infant institution, has been such as to justify the most flattering hopes."

A church lately occupied by a congregation of French Protestants has been obtained upon a long lease, and devoted to the objects of the Society, under the name of "THE JEWS' CHAPEL."

In this Christian temple, Mr. Frey, a converted Jew, preaches a lecture to his Jewish brethren every Sunday evening. A considerable number generally attend. "Appropriate tracts have been prepared by clergymen and others of the first respectability for talents and piety, and printed in the English, German and Hebrew languages"—Of these, not less than 16,000 have been distributed.

"A school has been established for boarding, clothing and educating the children of such Jewish parents as may be disposed to send them." The number of children in this school in June, 1811, was 64.

"On the 14th of June, 1810, twenty-five persons of the Jewish persuasion (including three whole families) were initiated in the Christian church by the rite of baptism."

On the 16th of June, 1811, ten persons were admitted by the same ordinance.

On stating these numbers, the committee in their third report remark, that though they may appear small, "the influence of the Society's measures must not be considered as limited to their own acts; for it has extended throughout the

whole nation, and operated beneficially to the introduction of several Jews into the Church of Christ."

In justification of this language of the committee of the London Society, it should be mentioned that upwards of 70 auxiliary committees have been formed in different parts of the kingdom.

It cannot fail to gratify every pious and benevolent heart to learn, while missions to the heathens are daily multiplying—while the gift of tongues is supplied by a progressive translation of the Scriptures into numerous languages; that the attention of the Christian world is turned to the Jewish nation; that "means are employed to remove the veil from the minds of God's ancient people, and to illuminate them in the knowledge of Christ."

The following instances in proof of the utility of this institution, are selected from a great number of a similar nature.

"The first to be noticed, is a boy who was deserted by his parents. When about two years of age, he was taken under the care of his grandmother and aunt, with whom he lived till he was eight years old. They then sent him out to sell sweetmeats, &c. When he was only ten years of age, his relations refused him any further protection, as they considered him capable of getting his own living. He then sold lozenges on his own account, and had a miserable lodging, for which he paid a shilling per week. The notoriety of the Jews' Chapel brought him to see it, and learning that such boys as himself were admitted to receive instruction, he came; and having described his truly orphan condition, was admitted by the Committee into the Charity School. At that time he scarcely knew his letters; but since his admission he has applied himself with great diligence, and his conduct in general has been marked with the greatest propriety.

"Another boy, whose case is remarkable, was born at Ipswich, in 1794. When only a year and a half old, his grandfather took him from his parents, with whom he lived until about two years since. At this time his grandfather died, when he obtained a place, where he received one shilling per

week, together with his board and lodging. During his grandfather's life, he frequently attended a place of worship at Ipswich with a servant; his grandfather often read the New Testament, nor was he by any means unfavourable to Christianity; and so far as the boy can form an opinion, was only restrained from a public avowal by the fear of man. Being thus well disposed to Christianity, he did not observe the Jewish ceremonies, on which account his master, who was a Jew, used him ill; and to avoid constant disputes, he quitted his service. Thus destitute, with only sixpence in his pocket, he was obliged, day by day to sell some article of his clothes to supply himself with food. Several nights he slept in the watch-house, and was strongly tempted to join a gang of pick-pockets; but getting employment at the Royalty Theatre to trim the lamps, &c. he staid there about a fortnight, for which service he had nothing but his board and lodging. He then went to live as an errand boy to a watch-maker. During his employment in this capacity, he one day saw the Jews' Chapel, and coming in, he desired to speak with Mr. Frey. His manner, when brought before the Committee, was the most affecting possible. He related his history with the greatest precision; and after describing his hardships, and stating his dislike to the Jewish customs, burst into a violent flood of tears, and in the midst of sobs, said that *he wanted to be made a good Christian*. The Committee were too much interested not to receive him into the house. From that time he has behaved himself remarkably well, and has applied himself to his learning with great diligence; and the Committee have the highest satisfaction in bearing a public testimony to his apparent sincerity, and his uniform good behaviour."

By the following account we see that efforts elsewhere made for the conversion of the Jews are attended with success.

“LONDON, November 11, 1812.

A Jew family of Hamburgh, named Goldsmid, consisting of father, mother and four children, were baptised last month

at Leipsic, by a Lutheran pastor. This is the *ninth family* which has within a year embraced, in that city, the Christian faith.

BRITISH and FOREIGN BIBLE SOCIETY.

THIS is the first institution of this kind, and was formed in London in the year 1804.

From that time, to March, 1811, the number of Bibles and Testaments distributed by the Society was 104,725 Bibs.

220,791 Tests.

From the eighth report of the transactions of this institution, it appears that from March, 1811, to Feb. 1st, 1812, the numbers distributed, were

35,690 Bibs.

70,733 Tests.

Making a sum total of

429,939

exclusive of Bibles and Testaments distributed at the charge of the Society in various places abroad.

Besides this, which may be called the parent Society, there have been formed auxiliary Bible Societies in various places in England, Ireland and Scotland, not less, according to the best information we can collect, than 100 in number, all co-operating in the same great work of benevolence and piety, all contributing to promote the objects of the original institution.

Our readers, we trust, will take a lively interest in the following extract from the Eighth Report of the transactions of this Society, for which we however, are indebted to the Christian Observer for May last.

I. EUROPE.

1. *Finland.*—It appears that the number of persons who speak the Finnish language is not less than 1,300,000, and that the various editions of the Scriptures printed in it have never been adequate to their supply. No edition either of the Old or New Testament has been published for the last thirty

years ; and scarcely a single copy of the former is to be purchased. On the ground of this information, the printing of the Finnish Scriptures has been encouraged by a grant of 500*l*. The result has been, that the Governor General and the Bishop of Finland have most cordially approved the measure ; and that the Emperor of Russia, in testimony of his approbation, added to the Society's grant the sum of 5000 rubles (5000 dollars) from his own privy purse. "Thus," to adopt the words of the Bishop of Finland, "in the Lord's name, a foundation is laid for a work, from which religion in general, and the Finnish Church in particular, will, by the help of God, derive a certain and lasting advantage." A Society has been formed in Finland, on the suggestion of the Committee, for the continued circulation of the Holy Scriptures.

2. *Lapland*.—The Laponese Testament, stated in former Reports to have been printing under the superintendence of Bishop Nordin, is now completed ; and 2500 copies have been already sent into Swedish Lapland. The Royal Chancery of Stockholm has addressed a letter to the Committee of the Stockholm Society, expressing the satisfaction of the King with the exertions made for improving the religious knowledge of the Swedish Laplanders. The Russian government has issued a proclamation authorising the importation of the Laponese New Testaments into Russian Lapland. Measures have been adopted for the distribution of 1000 copies in Danish Lapland.

The disposition manifested by the Russian government encourages a hope of the adoption of some extensive plan for the general distribution of the Word of Life throughout the Russian Empire.

3. *Iceland*.—The obstacles to the printing of the Icelandic Bible have been surmounted ; and the work will probably be completed by next spring. There is reason to hope that the remainder of the Icelandic Testaments have been forwarded to Iceland.

4. *Poland*.—The completion of the Polish Bible was announced at the last meeting ; it is sold for two shillings a copy.

The Committee have ordered 1000 copies to be gratuitously distributed. By the last accounts from Berlin, the Polish Scriptures were in great demand. Many copies had been sent to Warsaw, to Upper Silesia, and to Austrian Galicia. It was the intention of the Koningsberg Committee to furnish every Polish school in these parts with a few Bibles and Testaments gratuitously.

5. *Lithuania*.—The printing of the Lithuanian Bible would probably be completed in the month of March of the present year. The Committee have directed 500 Polish Bibles and 1000 New Testaments to be sent to Koningsberg for sale or gratuitous distribution; the proceeds of the sale to be applied towards a second edition of the Lithuanian Scriptures. Some copies of the Polish New Testament have been ordered for the use of Poles residing in Great-Britain, or visiting it.

6. *Bohemia*.—The edition of the Bohemian Scriptures promoted by the Society has been exhausted, and the demand for them is still extensive and urgent. The Committee, with a view to supply it, have voted 300*l.* for aiding a new edition.

7. *Livonia and Esthonia*.—The offer to promote the publication of the Scriptures in the dialects of Livonia and Esthonia has produced the most beneficial effects. A Society has been formed in Dorpathian Esthonia, for printing and distributing the New Testament. A Society in Revalian Esthonia has directed its attention to the supply of the Holy Scriptures, in the design of furnishing every cottager with a New Testament: and several respectable characters are engaged in establishing a Livonian Bible Society. The result is, an increased ardour for publishing editions of the Livonian and Esthonian Scriptures. Arrangements were making for this purpose; and the Committee, with a view to forward it, have enlarged their grant of 600*l.* to 1000*l.*

8. *Sweden*.—The active zeal of the Stockholm Society has suffered no abatement. The Swedish Bible is now completed, on standing types; and the number of Swedish Testaments, separately printed, amounts to 16,600. Another edition of the Bible, and of the New Testament, will be immediately

undertaken; for which an additional donation of 200*l.* has been voted.

9. *Hungary.*—The distribution of some German Bibles in Austria and Hungary at the expense of the Society, has made known its existence in Presburg, and has produced most interesting communications from two Professors in that city, by which it appears that there are upwards of a million of Protestants in Hungary, and but few Bibles among those who speak the Sclavonian and Hungarian dialects; many of whom are much depressed by poverty. The Committee have promised a donation of 500*l.* to aid the printing and circulation of the Hungarian and Sclavonian Scriptures, if a Society shall be established in Hungary for that purpose.

10. *France.*—The Committee, having sent to France some Bibles for the British prisoners of war in that country, received a letter written by direction of the Minister of Marine, stating that they should be properly distributed.

A German minister having distributed many copies of the Scriptures in France, which were gratefully received, the Committee directed 1000 copies of the French Bible to be distributed at the Society's expense, among some Protestant congregations in France.

A member of the Imperial Institute having signified a wish that copies of the versions of the Scriptures printed by the Society might be deposited in that institution, the Committee did not hesitate to comply with it.

11. *Germany.*—They have acceded to a similar request from the keeper of the Imperial Library at Vienna; as well as for copies of the Society's Reports. This last request was accompanied by an observation, that "a multitude of strangers, who daily resort to the Imperial Library, would obtain a knowledge of the institution; and perhaps not a few would be inspired with a desire to attempt something similar in their sphere, and according to their power."

The Ratisbon Bible Society have printed and circulated four editions of the New Testament, and a fifth was in the press.

This Society is supported by Roman Catholics; and though produced by the example, is independent of this Society.

12. *Italy and Greece.*—The Society's Italian Testaments are in great demand, both at Messina and Malta; and the Archimandrita, at the latter place, has warmly recommended the perusal of the modern Greek Testament, and publicly applauded "the zeal and ardour of the English to circulate the Word of the Lord." This intelligence is from a Roman Catholic correspondent at Malta, of great respectability, who is of opinion, "that there is likely to result from the one thousand Testaments which the Society has sent, no ordinary good."

The Committee have granted fifty pounds for distributing the Scriptures among the poor in Denmark.

(To be continued.)

DOMESTIC.

NEW-YORK BIBLE and COMMON PRAYER-BOOK SOCIETY.

THE annual meeting of the *New-York Bible and Common Prayer-Book Society*, established in the city of New-York, was held in Trinity-Church, on Tuesday, March 2.

The Bishop and the Clergy of the Protestant Episcopal Church are Managers. The following gentlemen were also elected members of the Board of Managers. Matthew Clarkson, Robert Troup, John Onderdonk, Gulian Ludlow, David B. Ogden, John Slidell, Henry Rogers, Thomas Harvey, George Dominic, Jacob Le Roy.

The following Report of the Board of Managers was laid before the Society.

THE Board of Managers of the Bible and Common Prayer-Book Society, established in the city of New-York, submit to the Society the following statement of their proceedings during the past year.

The following Report of the Treasurer shows the state of the funds :—

The Treasurer of the Bible and Common Prayer-Book Society, since his last Report of Feb. 6, 1812, to the Board of Managers, has received the sum of \$555 13 cents; being the amount of

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|--|-----------|----------|
| Collections in Trinity Church, | - - - - - | \$141 93 |
| Annual contributions, | - - - - - | 93 20 |
| Subscriptions for life, | - - - - - | 50 |
| 12 months' dividends on stock in the Eagle Fire Company, | - - - - - | 270 |

\$555 18

The balance of his account current with the Society, Jan. 31st, 1812, was 266 27

| | | |
|--|-----------|-----------------|
| Total amount to the credit of the Society, | - - - - - | <u>\$821 40</u> |
|--|-----------|-----------------|

Of this amount, \$361 7c. belong to the permanent fund; \$351 of which have been expended (as per account current) in the purchase of three shares in the stock of the Eagle Fire Company.

Of \$460 33c. amount of the disposable funds, \$205 25c. have been expended in the purchase of 370 Common Prayer-Books, and payment of some small accounts, as per account current.

Of the balance remaining at this date in the Treasurer's hands, (being \$255 8c.) \$250 are appropriated to the purchase of Bibles, agreeably to an order of the Board of Managers.

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|---|-----------|-----------|
| The amount of the permanent funds, is at present, | - - - - - | \$3417 67 |
|---|-----------|-----------|

Consisting of 30 shares in the stock of the Eagle Fire Com-

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|------------|-----------|-----------|
| pany, cost | - - - - - | \$3407 60 |
|------------|-----------|-----------|

| | | |
|-------------------------------------|-----------|------|
| Cash in the hands of the Treasurer, | - - - - - | 10 7 |
|-------------------------------------|-----------|------|

\$3417 67

The income of the Society for the year 1813, will probably be, exclusive of what may arise from additions to the permanent fund by collections in Church, about \$420, supposing that the Eagle Fire Company continue to make the usual dividends.

GULIAN LUDLOW, *Treasurer.*

New-York, February 4th, 1813.

The contributions at the time of subscribing, and the donations to the Society, are by the constitution placed as a permanent fund not subject to disbursement. This arrangement, though it lessens the immediate good which the Society is calculated to produce, renders its benefits more certain and permanent.

Since the last annual meeting, 500 Bibles and 500 Testaments have been distributed, and the sum of 250 dollars was appropriated at a late meeting of the Board of Managers, for the purchase of Bibles. Three hundred and fifty-eight Com-

mon Prayer-Books have been distributed principally among the country congregations, particularly in the northern and western parts of the state, and an appropriation for the purchase of 500 Common Prayer-Books has been recently made.

The whole of the interest of the permanent fund, and the annual subscriptions have been appropriated to these objects. It is to be regretted that the resources of the Society do not afford them the means of effecting more extensive good. Yet the beneficial results of the institution have been such as justly to excite the most earnest wishes, not merely that those means may not be diminished, but that by the pious zeal and liberality of Episcopalians, they may be increased. By the bounty of the Society many families and individuals of our communion are supplied with Prayer-Books, who are destitute of the means of purchasing them. Many persons in new settlements are, by the Prayer-Books which are distributed among them, made acquainted with the excellence of the Liturgy of the Church, and induced to attach themselves to it.

The Society is thus made, by the blessing of God, the instrument of establishing and extending the truths of the Gospel as they are exhibited in the Book of Common Prayer, in their scriptural, primitive and purest form.

[The Messrs. Swords, of New-York, have hitherto taken the lead in publishing the *Book of Common Prayer*. Their editions have usually combined correctness, neatness and elegance; and have been rendered of late more valuable by containing all the occasional offices of the Church. We are not displeased, however, to find from the annexed communication, that in this business of publishing elegant editions of this invaluable work, they have met with a formidable rival in a printer of Philadelphia.)

THE BOOK of COMMON PRAYER.

THE splendid edition of this inestimable Manual, with which Mr. MOSES THOMAS offers to enrich the Church, the library and the closet, is an effort of professional taste, liberality an enterprise, equally honourable to him as an editor, and as a zealous member of that Church, whose Liturgy and offices he has thus presented to the public.

The form under which he has communicated these venerable Formularies of public and private devotion, is more justly accommodated to their intrinsic and unrivalled excellence, than any which has ever appeared in America.

The decorations are executed by the first artists, the paper of superior quality, and the type large and luminous. The composition of the allegorical engravings is as remarkable for its novelty, as for its correctness and expression. In short, there has been no limitation of labour or expense, to render it worthy the patronage of the orthodox and pious Churchman, the man of taste of every denomination, and the philanthropic and patriotic American, who must be gratified by every meritorious exertion to raise the arts and sciences to a degree of refinement and elevation in this new world, equal, if not superior, to that which they have so long maintained in the old.

We trust, the liberal encouragement given to this highly commendable effort of taste and ingenuity, will induce others of a similar nature by the publisher, in editing the works of the most eminent and valuable authors.

To accommodate the taste, as well as the finances, of every class of purchasers, Mr. Thomas has judiciously presented this volume under bindings of different value, and with or without the plates—from the neat and durable covering of plain calf, to the most superb and brilliant decoration which gold and Morocco could bestow; and all at a remarkably low rate, in order to give celebrity to its execution and extent to its circulation.

MARRIAGES.

MARRIED—In Trinity Church, at Newtown, (Conn.) on the 17th Jan. last, by the Rev. Mr. Burhans, the Rev. *Birdseye G. Noble*, to Miss *Charlotte Sandford*, daughter of John Sandford, Esq.

At the seat of Col. John A. Schuyler, near Belleville, N. Jersey, on Thursday, Feb. 11, by the Right Rev. Bishop Hobart, the Rev. *Thomas Y. How*, D. D. of the city of New-York, to Miss *Angelica Van Rensselaer*, of Claverack.

On Thursday, the 18th of February, by the Rev. Daniel Nash, at the seat of Gen. Jacob Morris, Butternuts, Otsego co. (N. York,) *Peter Kean*, Esq. of Ursino, N. Jersey, to Miss *Sarah Sabina Morris*.

OBITUARY.

DIED—In the city of New-York, in January last, *Mrs. Stringham*, the wife of Dr. Stringham, of that city. Through a very long and distressing illness, she displayed in an eminent degree, the faith, the hope, the patience of the Christian. In the exercise of these graces she found peace to her own soul, and diffused consolation among those who beheld in her the faith of Jesus triumphing over sickness and death. Her piety, cherished by frequent prayer and the reception of the holy Eucharist, was meek, humble, yet vigorous, yielding her a foretaste of that happiness which she now enjoys among the departed spirits who wait in the paradise of God, for the resurrection of the just.

On Thursday evening, February 25th, in the city of Perth-Amboy, N. Jersey, Miss *Mary Parker*, in the 86th year of her age. Faithful in the discharge of social and Christian duties, she was justly endeared to her connexions, and esteemed by all her acquaintance.